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## THE RIGHT SORT OF RELIGIOUS EDUCATION.

THE reports, contained in our present supplementary number of the anniversary meetings, of several of our religious societies, illustrate the value of Christian willinghood, as it regards the moral and spiritual education of the people. Inadequate as the efforts here recorded confessedly are to cover the whole area of destitution—wide as is the field which religious culture has not so much as ploughed up—that must be a foregone conclusion, which sets aside this kind of instrumentality as inefficient for the purpose which it aims to compass. The eldest of these societies is juvenile in comparison of that more ancient and more pretending one, which is graced by the presidency of royalty, flattered by the guardianship of nobles, and supported by revenues exceeding in amount the cost of all the ecclesiastical establishments in Europe. Hundreds of years has the state church, the government "Christian Instruction society," been in existence and unfettered operation; and yet ignorance the most dense, and irreligion the most awful, are said, and said with too much truth, to overlay the population of this empire. The voluntary combinations and exertions of the benevolent and the pious are but attempts to supply the church of England's lack of service. Small reason has she to point in triumph at the dark masses of tangled evil which voluntarism has, until now, failed to clear away, and to ridicule the means employed to accomplish the desirable object. Her eagerness to run down a rival blinds her to the fact that the existing degradation of our people is a blot upon her own character. Why is our population thus? To what source must we trace their ignorance? How is the prevalence amongst them of an unreasoning and virulent infidelity to be accounted for? Whence comes the necessity for Tract societies and Sunday-school unions, for Bible societies and City missions, for Home Missionary and Christian Instruction societies? Why must the ground which the church has gone over be gone over again, just as if there were no such corporate body in existence? The answer is plain. A state provision for mental and religious objects always degenerates into an affair of property. The pay becomes more important than the work; and that which, upon the first blush, appeared wise precaution, experience, long and uniform, proves to have been a noxious blunder.

We must be allowed, in this place, to state emphatically our full belief, that the influence of these societies, in as far as it extends, is of an order far more in accordance with the Christianity of the Bible, than any which either is or can be commanded by legal provisions. This is neither the time nor the place to indulge in a philosophical analysis of the reasons which go to account for such a fact—a fact, however, we are persuaded it is. The good effected by the agency of voluntary benevolence is of the right stamp—answers pretty accurately to the nature of the instrumentality employed. Whilst earnestness begets earnestness, and piety piety, nominalism and ritualism can beget nothing better than themselves. Life must spring from life. As is the agent so is the effect. The last cannot, except by mere accident, go beyond the first. A state church is essentially a dead thing—an extension of mechanism beyond the measure of the existing amount of Christian power. Its results, consequently, are like itself. It has baptised a whole people, but it has not Christianised them.

Take, however, the success of these societies at the very lowest computation—thrust out of consideration, as spurious, the larger portion of direct good which they profess to have in view, it is surely impossible to make light of the subordinate and incidental benefits arising from their operation. Each of them calls into requisition the services of active, devoted, unpaid agents. In the distribution of religious tracts, in the communication of Sunday-school knowledge, and in carrying out the plans of "The Christian Instruction society," many thousands of young persons, of both sexes, are habitually practising a generous self-denial, cultivating a compassionate regard for the welfare of others, and laying in early life the foundation of that high and refined morality, that noble philanthropy which will constitute them the most valuable portion of the community. These, after all, are the noiseless patriots of whom Britain has been

reason to be proud. The fragrance of their benevolence perfumes the atmosphere of the social world, and exerts the strongest antiseptic influence to its ordinary tendencies to degeneracy and corruption. They are the very salt of society. They have done more in fifty years, by their example, to abash vice, to rebuke selfishness, to awaken among the people a reverence for real worth, and to capacitate them for the perception of false pretensions to it, than a religious establishment has done in several centuries. Whence comes the universal appreciation, by profession at least, by our modern statesmen and clergy, of the value of education, and how is it that these men are only just now awake to the necessity of extending it to the whole people? The public opinion out of which the present intermeddlings of the legislature with this matter have taken their rise, was formed, and diffused, and matured by the zealous and persevering labours of these contemned voluntaries. Their silent influence has worsted civil and ecclesiastical power—and without aiming at a revolution they have effected one.

Nor must we leave out of account the less intrinsically valuable, but more widely extended, good produced by these societies in the appeals they incessantly make to the voluntary benevolence of the public. But for the agency of their local committees, reports, and anniversaries, how much of the wretchedness which hides itself in corners would remain for ever unknown, unpitied, unwept, and unremoved? Destitution, physical, moral, and spiritual, would have continued to grow up, as for ages in fact it did, in closest contiguity with opulence of each several kind, without attracting notice, much less securing aid. Each of these religious associations acts as an unsuspected commission of inquiry, and fetches out from the dark recesses of neglect, evidence, the most appalling, of the miseries under which myriads of our own countrymen are condemned to groan. And this evidence they give from time to time to the public—and upon it make their appeals for sympathy and exertion. There may be something irksome in all this—but the result of it is unquestionably beneficial. Men are thus compelled to care for each other; the best feelings of humanity are chafed into activity—compassion on the one side, and gratitude on the other; the bonds which link together the various gradations of society are strengthened; and the sum of national virtue and, consequently, of national well-being is incalculably augmented.

And yet these are the efforts, so variously and so widely productive of permanent good, which our legislators are ever taunting as capricious and inefficient, and which a state-paid clergy want only the power to put down as mischievous. It was to neutralise these that the Factories Education bill was subtly concocted, and would, out of all question, have been unscrupulously applied. There is nothing which aristocracy, as such, dreads more than the religious activity of dissent—nothing which it will more perseveringly aim henceforth to overmaster. The preservation of our civil rights is not more closely identified with a change in the present system of government than is the security of our religious interests; and the most philanthropic and pious of our professing Christians ought to be also the most earnest, the most forward, and the most liberal politicians of the day.

SWANSEA.—On Wednesday and Thursday, the 19th and 20th inst. services were held at Sketty chapel, Swansea, for the purpose of publicly recognising the Rev. E. G. Williams, late student of Brecon Independent college, as the pastor of that congregation. At seven, the first evening, the Revs. W. Edwards, of Brecon college, and T. Rees, of Siloa, preached. At ten, the following day, the Rev. J. Evans, of Three Crosses, delivered the introductory discourse. Questions were proposed to the young minister by the Rev. J. Davies of Cwmanan. The Rev. D. Rees of Llanelly offered prayer, for the divine blessing to accompany the union; and the charge was given to the minister by the Rev. H. Griffiths, theological tutor of Brecon college. The Rev. E. Griffiths of Swansea concluded by prayer. At two, the Rev. T. Dodd, of the Burrows chapel, preached in English; the Rev. D. Rees of Llanelly preached on desecration. At six, the Rev. T. Roberts, of Brecon college, preached in English; and the Rev. W. Jones, of Castle Street chapel, Swansea, delivered a charge to the church and congregation. The different services were introduced by the Rev. Messrs A. Jenkins, of Brecon college; E. Watkins, of Canaan; E. Jacobs, of Ebenezer, Swansea; and D. Salmon, of Brecon college.

## CHRISTIAN INSTRUCTION SOCIETY.

THE eighteenth annual meeting of the subscribers and friends to this institution was held in Finabury chapel, on Tuesday evening, the 2nd inst. The numerous attendance showed the high esteem in which the society continued to be held. T. Challis, Esq., the treasurer, occupied the chair.

The services having been commenced by singing, the Rev. A. G. FULLER invoked the divine blessing.

The CHAIRMAN then rose and said: My Christian friends, it seems to me that there is considerable appropriateness in the time of our meeting. The Christians of London cannot fail to exert a most important influence both upon our own country and upon the world; therefore nothing can be more suitable, than that we should commence these delightful engagements, in which the triumphs of the gospel are presented to our view, by calling your attention—your deep, your solemn, your devout attention to the objects contemplated by the Christian Instruction society. The objects themselves, even if they were distinct, and local, and apart from all influences they are adapted to exert upon the religious institutions of the country, and the progress of religion in the world, would be quite sufficient to command the most serious attention. To contemplate two millions of individuals congregated in any one spot; to think of the relation which those individuals bear to our country; to look to the influences which they must exert upon all those societies which seek the salvation of the world—this is enough to concentrate the most anxious solicitude of every humane and philanthropic man upon the objects of the Christian Instruction society. If a pestilence were to break out in London, oh! how deep, how wide-spread would be the desire throughout the country to know what had become of our relations and friends. How many who have sons and daughters, who have connexions near and dear to them in London, would be anxious to know whether the plague was spreading, and whether their friends, in whom they felt a deep interest, were in danger. But we call your attention to the character and circumstances of our population, which, as Christians, ought to awaken a deeper and more painful interest than can possibly be excited by any physical evil, let that evil be as bad as it may. We have in London a million of human and immortal beings for whom no Christian instruction is prepared, who have no place of worship, upon whom no Sabbath to sanctify ever dawns; who are unvisited by those who deplore their moral ignorance, who seek to redeem them from their spiritual slumber, or to save them from that condemnation in which they are placed. I can conceive of nothing which ought to impress the human mind more powerfully, and is more adapted to awaken all its dormant slumberings, than the fact that we are surrounded by such a population, and that this population is at our very doors. I am quite sure that if a faithful statement were made to an assembly of Christians in any part of the world, who felt for the Redeemer's glory, who have any regard for the relation they sustain towards their fellow-creatures, of the condition of the population of London, it could not fail to excite the most painful and the deepest sympathies. It is not merely the negative side of the question, it is not that this population are unvisited, that they die undeveloped, unknown, unthought of; it is not simply that we live in a place where 800 persons die every week; it is not simply that many, and perhaps a large portion, of these persons are brought to an untimely grave, by their vices, by the contamination around them, and to which they are constantly exposed; but it is that those upon whom we dwell with the greatest interest, and from whom we expect the most important results, are met in that very stage of their progress most interesting to their parents and friends, and are withdrawn from scenes of usefulness to circumstances of depravity, and disease, and death. Allow me just to call your attention to a few facts, that our friends, the Rev. Baptist Noel, Mr. Blackburn, and Mr. Ainslie, have gathered for our information. I do not mean to detain you by reading long extracts, but there are a few facts which I am anxious to adduce; and facts sometimes make a stronger impression than any arguments would be likely to do. There are 20,000 persons living in London by theft and fraud; think of the number (and I ought to tell you that these facts are sustained by details which would commend themselves to the conviction and intelligence of any mind anxious to be informed upon the subject); 10,000 children are in London training for crime; 3,000 houses are continually open for the reception of stolen goods; 4,000 persons are annually committed for criminal offences; I make this distinction because more than six times that number are constantly committed; 10,000 are addicted to gambling; 23,000 are taken up by the police, helplessly drunk in our streets, annually; 150,000 are habitual gin drinkers; and as many are living abandoned to systematic debauchery and profligacy. Three millions of money are annually spent



in gin. Now, if we add to these the number of gin and beer shops, of hells, and brothels, and all the other apparatus which the utmost ingenuity can supply, we shall perceive that we have an apparatus for evil the most perfect of which we can possibly conceive. Think then of London, with one million of inhabitants given up to all these vices. Fountains of iniquity are streaming forth with all their impurity, and trying as with a flood to carry away all that come within their reach. Surely this should have its effect upon every humane, benevolent, and Christian mind; it should arouse us from lethargy and inactivity, and make every man feel that he is responsible for the welfare of his fellow men, and determine that if he had done nothing till this moment for the cause of religion, and for the relief and redemption of his neighbours, this night shall be the time when the resolution shall be formed, first to commit this subject to God in prayer, and then to devote time, and talent, and property to this object. It would be very easy to make a long speech upon this subject, for a more awful exhibition of the source of iniquity in active operation, in daily, hourly influence, is not to be found. It is a subject that has often awakened my mind, that while Christians move through the world and the church without influence, the sinner never passes through life without it. The wicked spread their pestiferous example all around; they are uneasy and unhappy unless they make proselytes in every country and in every association [cheers]. They want to elicit the laugh and the ridicule against religion, in order to sustain their own confidence, and they are dissatisfied unless they can accomplish it. If I could only arouse the same feeling in the mind of Christian professors, and convince them that the cause of Christ was committed to their keeping in whatever society, whatever circumstances they were placed; that they were the representatives of the purity, the holiness, the peace which Jesus Christ seeks to diffuse on the earth, how different would be the result from that now presented to view [hear, hear]! If this is the object of the Christian Instruction society, allow me now to call your attention to the means it proposes to employ. I am aware that some of our friends say the evil is so gigantic, the depravity, the demoralisation, the degradation is so great, that it is past recovery—the emissaries of evil are so numerous, so powerful, so influential, occupying the highest stations, having the largest amount of property in the country, having power to which all the people are ready to bow down, what can we, as a Christian community, do to meet it? We do not go on a warfare at our own charges, and if we are left in any doubt as to the result, it arises from our own supineness, our want of integrity, our want of sympathy with the Saviour—our want of honesty to our profession—it is our want of devotedness to our common Christianity, that has left all these evils to work their own mischief, without endeavouring by any effort we can put forth to stay them. I fear not Satan, I fear not the depravity by which we are surrounded, I fear not the activity of evil—let it be greater than it is, provided that Christians will live near to the Saviour, and draw all their strength from him. Only let their influence and activity be exerted according to the amount of their ability, and I fear not but that we shall be able to present to you a very different result from that which we now report. Notwithstanding this evil is adapted to afflict every human heart, yet I could tell you of scenes such as no novelist was ever able to depict. I could tell you of scenes of misery—of horror—of human happiness destroyed—of human hopes withered and blasted—of domestic comforts, the sweetest, the loveliest, the best in appearance, broken up by the sin you have allowed to riot without opposing it—that would harrow up the minds of the present assembly. But what has been done? Why, the whole amount of our subscriptions, in the most splendid, the richest metropolis in the world, to accomplish these objects, is only 340l. [hear, hear]. Here is the evil, but it is not too strong to combat and to overcome. Does the neglect arise from our want of feeling? No, I would not attribute it to that. We are all the victims of circumstances, and we are all the friends of the voluntary principle. As a man I do not like compulsion, and I do not like it in religion [cheers]. But there is an intermediate influence growing up, between compulsion and the voluntary principle. Those who are known to have money to give away have so many claims from different societies, and for different objects, from advocates who feel their cause to be the most important. It is familiar to many by whom I am surrounded, that application is made from a village, say with 300 or 400 people. A good man comes to town, and so represents the moral dearth, the spiritual wickedness by which he is encompassed, that he excites a tender sympathy by all he states. I honour the man, he is anxious to promote his object; but by this means we are almost brought to a stand still. The fact is, the applications are greater than we have the means of supplying. Hence the voluntary agency of a large number of persons is lost, and instead of exercising a sound judgment with reference to Christianity generally, and the necessity of the times, they allow themselves to be carried away by the statements made, and fritter away what might be most advantageously devoted to the interests of the country and the world [hear]. What are the means the society proposes to employ? They want to take possession of the Christianity of London. To what plans shall they resort to remove existing evil? Where is the antidote to all the sources of misery which I have described? The gospel of Jesus Christ. Who are the most fitting persons to employ? Who are likely to feel most strongly their duty to propagate the gospel? The churches of the metropolis. The first object that the society proposes is, that every church shall become a missionary society for London, and

every church member a missionary [cheers]. I know that this has been very frequently said; but has it ever been fairly and properly carried out? Do we at our church meetings enter upon this subject with all the solemnity which belongs to it? Do we not feel there that the ordinances which we are pledged to support are sustained merely for the encouragement of our own piety? You will comprehend what I mean. Some of our friends fancy that this is excited feeling; but unless our piety is seen in large sacrifices for the cause of God—unless our religion appears in attempting to recover from the enemy that ground which is to be occupied by Christ—unless we are devoted men, ready to give up our own ease and comforts, and to exert our influence upon those around us, we are sustaining religious ordinances merely for our own profit. In conversing lately with the member of a large church, I inquired how many members they had? He replied that they were doing exceedingly well—that about one-half the attendants were members of the church. I asked what they were doing to bring in the other half? The question seemed perfectly to astonish him. It had never entered into his mind to do anything for his own congregation—for those with whom he worshipped. He remarked—“We have the preaching of the gospel; our minister is a very acceptable and a very useful preacher.” “But have the people,” I continued, “no sympathy with the minister? Do they wrestle with God in prayer for the congregation? Do they believe that he is to be sustained by their prayers? Do they make no efforts?” Ah! there lies the evil. We believe that efforts for the conversion of the congregation and of the world are to be confined to the pulpit. This ought not to be. I believe that God would bless the people more if church members were more active [cheers]. Have you not attended prayer meetings where the unconverted have never been thought of; where those at our very doors have never occupied the attention of those who have engaged in prayer? How can you expect that the conversion of London can be effected, if its wants are overlooked at our church and prayer meetings [hear, hear]? I am anxious to call your attention to another subject—the personal responsibility of all who profess and call themselves Christians to diffuse Christianity. Money cannot discharge their moral and religious obligations [hear, hear]. I think that our annual subscriptions are likely to lead to error. Many a good man who puts his hand into his pocket and gives his guinea, thinks that he is relieved from all further obligation. It is all that he is asked for, and all that he feels bound to give. But let it be remembered, that we must all stand before the judgment seat of Christ, and the question should be, not what we are asked for, but what we ought to do for the cause of God [hear, hear]. This is one of the features of the society that ought to be impressed on every heart. All who profess to love the Saviour, and to be influenced by his truth, are bound to extend Christianity, not only by their purity, and temper, and example, but by all the influence and property they can command [hear, hear]. We live in times that are very excitable. I like excitement, and I will tell you why. I think that Christianity has suffered more by slumbering and prudence than it has ever done by excitement. We hear an individual get up and make an exciting speech, and we talk of his imprudence, and think that some things ought to have been left out that do not accord with our notions of sobriety and propriety. But look at the multitudes who are left uninfluenced. Who can think of a population of one million growing up in crime and misery, and upwards of one hundred dying daily, and yet feel no disposition to arouse from lethargy, and seek by personal effort what can be done to recover them? It is excitement that we want [hear, hear]. Only let that excitement be placed under the control of reason, and regulated by the word of God, and all will go on well. Ought we not to consider the indications around us? The million of people whom I describe have been committed to the Christianity of the land for a century, and yet, till within the last fourteen or fifteen years, nothing has been done in the way of a systematic round of visitation. It may be that God may be saying, “Remove the candlestick out of its place; remove the opportunities that have been afforded to every Christian, but which have been neglected; let despotism be exercised; let religious liberty be invaded; let the rights of conscience be taken away; let every man be led to feel that his right to serve God in the way that he believes truth requires, and that conscience would commend, be placed in jeopardy and then the value of opportunities which have been left unemployed will be felt.” After mercy comes judgment. Think of forty or fifty individuals living without hope and without God in the world; follow them as they go into that eternal state over which devils rejoice and angels mourn; and what must be the feelings of Christians who might have stopped them in their mad career, but who discharged not the obligation under which they were laid to help them? I feel that this is a subject which ought, and which must excite the deep consideration of every Christian pastor, and of every church member in London; and when it does, then I am satisfied we shall not have to lament over a deficiency of funds, but to rejoice over the triumphs which the blessing of God has given to our exertions [applause].

The Rev. J. BLACKBURN then read the report, of which the following is an abstract:—

“Spared by the good providence of God to meet on the eighteenth anniversary of this society, the committee would congratulate their friends and fellow-labourers that their time of service has been prolonged, and their ability and willingness for service continued. It is amongst the privileges of the living to perform works of goodness and mercy in the present world, that will be alike needless and unknown in a happier state.

“Here many a saint is hungry and thirsty, naked, and exposed to privations and hardships; but privations and hardships are unknown in heaven. Here many a Christian, poor and destitute, lies groaning, as it were, at the gates of glory; but there are no poor or destitute within the gates. Here many a sufferer is oppressed with the burden of pain, or of years, or of sorrows; the sick patient, the aged sire, the mourning widow, the helpless orphan; but there is no sickness, nor death, nor sorrow, nor crying in heaven. Here are many ignorant and out of the way, stupid and impenitent, without God and without hope in the world; but the ignorant, the ungodly, and the sinner, are not found in heaven. To feed the hungry, and to clothe the naked, to minister to the sick, and to comfort them that mourn, to visit the aged, the widow, and the fatherless, to instruct the ignorant, and to reclaim the wanderer; these, these are the duties of the present life, duties which the committee rejoice to know have been prosecuted by their beloved associates during the year that has just closed with a patient energy that Christian zeal and love can alone impart.”

It then detailed the various associations.

AN ABSTRACT OF THE WHOLE STANDS THUS:

	Associa- tions.	Mission- aries.	Visi- tors.	Fami- lies.	Sta- tions.
London .....	13	2	254	7,626	16
Finsbury .....	13	1	308	7,701	10
Marylebone ....	7	—	125	2,130	2
Westminster....	7	—	190	3,655	10
Tower Hamlets .	26	4	794	18,136	32
Southwark.....	12	3	274	7,394	25
Lambeth .....	8	1	103	2,381	6
Greenwich.....	5	1	102	3,758	4
Suburban .....	17	2	261	7,075	18
	107	14	2,411	59,046	123

“The beneficial influence of these visits is also seen in the fact, that last year 1,421 copies of the scriptures were distributed, 3,686 children were directed to Sabbath or day schools, and 3,635 cases of urgent distress were relieved by the agencies of this society.

“The committee cannot but be deeply impressed with a conviction that the aggregate amount of good effected by the voluntary agency of this society cannot be estimated. In the copious extracts for the quarterly returns, which will be appended to this report, it will be found that many predilections have been reformed, and backsliders reclaimed—that theological errors have been corrected, and the arguments of infidelity have been silenced, and above all, that more than sixty persons have during the past year been brought to a decided profession of religion; and in the face of much opposition from their old associates, or their ungodly connexions, have united themselves in fellowship with different sections of the church of Christ.

“The following abridged report from the Salter's Hall Chapel association will illustrate the happy influence of the truth on the minds of several of these converts.

“Through the blessing of God on the agency of this association, six individuals have been added to the church concerning whom unbelief might have boldly asked, ‘Can these dry bones live?’

“One who for many years served as a soldier in the last war, and was several times wounded, was nevertheless ‘preserved in Christ Jesus, and called.’ Extremely averse to religion, he manifested his hostility, not simply by cold reserve, but by bitter opposition. Persevering efforts, however, were not in vain; divine truth made a decided impression on his mind, his heart was softened, and this proud and haughty scorner became a humble penitent at the feet of Jesus. He now distributes the very tracts that he once rejected with disdain, and labours to do for others what was so kindly done for him. Salvation, also, has come to his house, for his wife and her sister have both been converted to God, and they bless the hour when first the society's agents found their way to their dwelling.

“A man who was poor and blind, and a horrible blasphemer was also brought under the notice of the visitors, and the effect of their conversation with him beautifully illustrates the language of the Psalmist, ‘The entrance of thy word giveth light, it giveth understanding to the simple.’

“Our missionary, says the Deptford association, ‘has lately gone through the whole of our sections with the visitor of each. In the course of his visits to the people, it very satisfactorily appeared that a much greater amount of good has resulted from the labours of the visitors than had ever been reported. He also visited several individuals in sickness, and some in dying circumstances, who have given pleasing testimony that the labours of the society in their cases have not been in vain.’

“One of the advantages resulting from the combined labours of stipendiary and voluntary visitors is, that the cases of interest or of urgency which are discovered in the course of the visitation pursued by the gratuitous agents are consigned to the care of the missionaries, whose leisure and experience enable them to give that time and advice to the inquirer or the sceptical, the afflicted or the dying, which, in many instances, it would not be in the power of the visitor to command.

“The following case, selected from many such, will confirm this remark:—Our missionary, says an association in Finsbury, has visited a poor woman, suffering under severe bodily affliction, but which appeared light in comparison with the mental anguish which she experienced under a consciousness of her guilt before God. She was altogether without hope—the sorrows of death compassed her, and the pains of hell gat hold upon her; she found trouble and sorrow. Her anguish was so extreme that it was painful to witness it. The love and grace of Christ, and the efficiency of his sacrificial blood to afford pardon, peace, and holiness, were placed before her. ‘This is what I want,’ she exclaimed, but she derived no comfort from it. Her mental anguish continued, and she required the frequent visits of the missionary, when at length it pleased God to bless his message to her soul. She received ‘the faithful saying that is worthy of all acceptance,’ light and joy took possession of her soul, and that voice which had long uttered the groans of despair now gave expression to the language of praise till her exhausted frame sunk in death, and her ransomed spirit departed to be with Jesus.

“A man and his wife were recently received into church fellowship at Hackney, who were first brought to listen to the truth by the importunate appeals of the missionary of that association. When he first saw them they were living in a wretched neighbourhood, and in a home as miserable as sin could make it. He frequently invited them to attend at the prayer meeting, but they pertinaciously refused. Moved by the continued earnestness of the



missionary, he at length said, 'Well, sir, I promise you I will come.' He kept his word, and attended that service, which it pleased God to bless to his soul. He soon after induced his wife to accompany him, and the Lord opened her heart also to receive the things which were spoken. A change in their conduct necessarily followed, and their repentance toward God and their faith in our Lord Jesus Christ have been satisfactorily shown by their altered life and conversation. A trial of two years has evinced the truth of their conversion, and fully justified their reception into the church of Christ.

"Whilst the missionaries thus labour, the gratuitous visitors often engage with equal vigour in these attempts to bring people to attend on the means of grace.

"During the past summer five tents were employed for the public preaching of the gospel in the neighbourhood around the City. It may be supposed that not less than 20,000 persons listened to the gospel through this instrumentality alone.

"That at no season of the year there should be wanting a special testimony on behalf of saving truth, the committee renewed, on the return of winter, their courses of lectures to mechanics and young men. The series of lectures addressed to the former were delivered at Union street chapel, in the Borough, which were heard by many persons of the class for whom they were prepared, whilst those to young men were, on several occasions, crowded chiefly by those who will be a blessing or a curse to the coming age.

"The committee had long felt that it was necessary to attempt to perfect the organisation of existing associations, and it was resolved that it was desirable to secure the services of some minister who would act as the general agent of the society for that purpose, and the Rev. James Mirams had been invited to, and had undertaken that office. The report then adverted to the loss which the society had sustained in the death of their late devoted assistant secretary, Mr Frederick Pitman; and concluded by calling on the meeting to renew their purpose and their prayer to live and labour for the salvation of men."

J. PITMAN, Esq., presented the cash account, from which it appeared that there was due to the treasurer last year £185 1s. 11d., the total receipts amounted to £1,152 6s. 7d., the expenditure to £1,192 5s. 6d., leaving a balance against the society of £39 18s. 11d.

The Rev. J. BURNET rose to move the first resolution:—

"That the details now reported, of the operations and usefulness of this society, ought to call forth from this meeting, and from all its friends, expressions of devout gratitude to the gracious Author and Giver of all good, for his continued sanction and blessing, under which so many and so important benefits have been conferred, through the instrumentality of its agents; and to excite also to fervent and persevering prayer, that the spirit of wisdom, piety, and zeal, may be largely bestowed upon them all, to render their exertions yet more abundantly successful; and that the report now read be received and printed under the direction of the committee."

In presenting this resolution, I am gratified to hear that the society has, as usual, enjoyed a large portion of the divine favour in its labours; but I may say that, in looking to the treasurer's account, I regret that it has not received a larger measure of support from this great capital. No field can be more interesting as a field of Christian labour than London. It is their home; it is their boast; it is the glory of the land; it is the centre of the empire. From it issues out the life-blood and the strength of the commerce and policy of the kingdom. It is wealthy; it is extensive; it is gorgeous; it is powerful. But it will be found from the statement contained in that report, that it is at the same time in many things, in many departments, degraded and still unrenewed. To have a kingdom, possessing a capital so vast as the metropolis, in which we are now assembled, yet associated with something so degrading as the amount of crime of which we have just heard, should excite a deep consciousness that we have not yet done our duty. Why is it that it has been allowed to extend on the right hand and on the left—to grow great in everything except morals and religion? Then if we have this field at home, and if we feel stimulated, and justly stimulated, when we look abroad on the heathen perishing for lack of knowledge, and if our zeal kindles, and our desire to go forward to their help—most assuredly that zeal should stimulate to equal activity with regard to the country in which we dwell [hear]. Should London be less celebrated for its religion than for its ships and commerce? Should it be celebrated above all the nations of the earth for everything that is great connected with the present world, and should it be less celebrated for the great things associated with the world to come? We have it in our power to say, to a certain extent, whether this is to be the case or not. The Christian Instruction society was formed for the very purpose of taking up the spiritual wants of this great capital. It has operated upon those wants year after year for a long period of time with persevering labour; it has been encouraged by corresponding success; and it now comes to offer in this resolution the expression of its gratitude for the kindness with which God has, during the past year, still continued to watch over it. But it also comes to present, through this resolution, its conviction of the solemn duty of persevering prayer for a still larger out-pouring of the Divine blessing and the Divine spirit. If prayer, persevering, believing, and holy, is to be met by an answer of affirmation and of peace, what moral and religious fruit will then rise in this great capital which by Jesus Christ may be found to the praise and glory of God! If the rain falls down from heaven, and the sun sends out his genial warmth to revive the face of the earth, and bring forth the crops in their season, the very same power sends forth its mighty influence on the labours of those who are engaged in the service of God, and fruit more important in its character, and more lasting in its results, will be found to be the issue of the blessing that descends [cheers]. Let us look to the labours that are carried on for other objects in this great metropolis. Let us look to the diligence with which commerce is pursued from morning till night, from year to year. Let us look at our crowded streets, our crowded shops, our commercial dealings, our crowded quays, and crowded vessels—everything,

in short, that would indicate a spirit of activity is exhibited in the capital, and sets at defiance a comparison with every other capital in the world. If we look at our courts of justice and houses of parliament, we shall find activity pervading them in a corresponding degree. Shall we learn nothing from this with regard to the things of God? Is it not our duty to follow the example which sets before us what human powers are capable of performing? When we look to that blessing which will enrich effort and sanctify every toil, have we not a reward in the agency we are conducting far superior to anything that can be enjoyed by those who are engaged in the employments in question, so far as those employments themselves are concerned? We find the one class toiling for time, the other labouring for eternity. Why not belong to the higher as well as the lower? We wish to cast contempt on no employment; we regard worldly employment as honourable; but we must give to the different occupations their relative value and relative importance—and we believe that that relative value has not hitherto ripened into a practical rule. We desire, however, to inquire very closely why this is. It may be said that there are so many of the men of this world ready to contribute to worldly objects, that they may do great things, while Christians are much more limited in number, and consequently cannot rival the efforts, in a pecuniary point of view, of an ungodly world for their own objects. We grant this; but we have still to ask, whether the balance-sheet now presented to you along with this report, really furnishes a fair index of the last measure of power that the Christians of London can exert for the Christian Instruction society [hear, hear]? I do not believe that I could get a cheer from this assembly if I said it did. If I were to say that this is the thermometer by which you are to measure your competency to do good, this is the real standard of your Christianity, and you could not do more. If I were to say we thank you, because you have done to your uttermost, and we expect you to go no farther, you would say, 'What can the man mean? that is not our best [laughter and cheers]. You would say, he is libelling the city. London enjoys a Christianity which, for the instruction of its vast population beyond the ordinary means, is equal to the production of the large sum of £1,100 [hear, hear]! O London! I am quite sure that under this foul charge your sons, your daughters, your churches, would not allow themselves to lie. Then let the next year wipe away the disgrace. I know you will say there are many other institutions, there are many other things to which we are contributing. But you never stint yourselves in the other things, by saying, we cannot have them. One thing is wanted and another—some gratification, some indulgence, not at all necessary to a comfortable existence in life; but you do not say, we have got so many of these we will not have them [hear, hear]. No, you begin to quarrel with your religious subscriptions, your missionary donations, your contributions to charitable objects, much sooner than you do with other things. I am only speaking plainly and freely in the midst of an assembly professing the gospel of Christ; and that assembly loves freedom, because it belongs to the gospel [cheers]. The moment they say we must not make free with them, they renounce their Christianity. Suppose they were to change the subjects of complaint, and diminish worldly, and increase religious expenditure, how would that do [cheers]? As they have tried the other plan so long, it would be very well to change sides [laughter]. When the government gets into great difficulty, from which it cannot possibly extricate itself, it is usual for the head of the government to try a new ministry, and that for the purpose of having new measures [laughter]. That is just the crisis of the Christian Instruction society. Let the complaint be made that worldly objects are taking too much, and give to religious objects, and then this society will come out like a giant refreshed, will put on new strength, will send forth an increased number of agents, will look for devoted men—and God will raise them up—who will find their way to the haunts of vice, and you will see in a renovated people at the next anniversary, fresh reason for renewing the resolution which I have to present, and which refers to the gratitude of the meeting for the past, and the prayers of the meeting for the future [cheers]. But let us remember the vast number of souls that depart from this capital every year. Let us say, in round numbers, that 50,000 a year depart from this city, and where are they? Departing into an awful immortality, where are they? We cannot pursue the inquiry, because we have not the means of reply. But we can come home to our own minds and consciences, and ask what we have done to open for them a way to happiness through the rent veil of the Redeemer? What have we done to direct them to that path, which, being consecrated by the blood of Jesus, is intended to lead to the enjoyment of a glorious immortality? What have we done through the medium of this institution, which we could have done with the funds that we possess, and that we could have contributed for the purpose of meeting again the souls that are thus departed amid the joys of the day of judgment on the right hand of the everlasting throne? These are solemn questions. I trust that the result of our meeting together this evening will be to encourage the committee to go on with increased zeal and increased activity in the labours of the ensuing year [cheers].

The Rev. Dr. LEITCHFIELD, in seconding the resolution, said—I feel it to be my duty, as a minister in the metropolis, to come forward and testify my obligations to this institution, and my deep sense of its importance for the evangelisation of the country. I have long felt the need of such a system of lay agency for that purpose, and I rejoiced to find, when I came

to the metropolis, that it was thus organised and in operation. An auxiliary to the parent society has been attached to my congregation from the very first, and I am happy to say that it continues in harmonious efficiency and successful operation, and has been increasing in power up to the present time [applause]. I am not ignorant of the outcry made against lay agency [hear, hear] in certain quarters, upon the ground of the alleged obscurity of the scriptures, and the incompetency of any but learned and authorised persons to explain them [laughter and applause]. But I believe that every converted man is necessarily qualified by his conversion, and by his knowledge and experience, to teach the way of conversion to others—at least, to direct them to the medicine, the good Physician, and that the possession of the ability confers the obligation [cheers]. I know that in such a book as the Bible, discussing such high mysteries, alluding to many ancient and obsolete customs, and foretelling future events, there must be something hard to be understood. But to tell me that repentance towards God, and faith in our Lord Jesus Christ, and regeneration by the Holy Spirit, and personal holiness, in order to happiness here and hereafter, cannot be understood by private Christians, and explained by them to others, through the teaching of the scriptures, is an insult to my common sense. I would forgive that, but it is an insult to the Author of the Scriptures himself [hear, hear]. It is virtually to say that he has not been able to make his mind on all essential matters plain and intelligible [cheers]. What is the cause of this outcry against lay agency? Is it envy? Can envy dwell in heavenly breasts? Do they want to have the exclusive honour of teaching the country themselves. Then let them teach the country [applause]; and provided they teach them the scriptures, and nothing but the scriptures, who would not wish them God speed [cheers]? But since they have not done that, and cannot do that, why should they blame us for endeavouring to supply their lack of service [cheers]? Can men really believe that it would be better for the poor to be left ignorant, and unthrifty, and neglectful of the Sabbath, than to be made the opposite of all this? and they have in thousands of instances been made the opposite of all this, by the labours of the Christian Instruction society. If men could be made acquainted with the results of its operation, it would remove all their objections. I know one instance in which the objections were overcome. A poor woman, residing near the place of worship where I minister, being brought there, and finding the ministry blessed to her soul, and belonging to the land of fluency and native eloquence—the sister land—was visited by the clergyman. On noticing the scanty portion of furniture he inquired the cause; she replied, 'Sir, my husband was a man of bad habits, and caused my goods to be sold, but, thank God, he is reformed, and we are beginning to save to bring them back; he has become a teetotaler, and regularly attends the house of God, and sits down to his single potato, and says, 'Better is a dinner of herbs, where love is, than a stalled ox and hatred therewith [cheers].' The clergyman observed, 'I have never seen him in the house of God.' 'No, we do not go to church but to Craven chapel, where it pleased God to meet with me.' 'But do you know they are dissenters, and do you know what dissent is?' 'Indeed I do not know, I believe they dissent from you—and I believe they dissent from you for the same reason that you dissent from Rome [cheers].' 'But do you know that they are a set of low people, and their ministers are very low.' 'Well, I believe you belong to the apostles, and they were Irishmen, and sure they were not very high' [laughter]. He added, 'I had brought you some money from the church, but as you have left the church, of course you cannot expect to receive it.' 'Oh,' said she, 'it would be very serviceable, but I cannot barter my soul for these things—to speak respectfully, I must go to that place where I have received the benefit, and I will go to it as long as I live' [cheers]. I am happy to say the clergyman was so impressed with the sincerity and truth, and the respectful behaviour of the woman, that he could not go away without leaving the aid [cheers]. I would not weary you with tales like these, but many of them I have heard and they never weary me, I can listen to them from

"Morn to noon, from noon to dewy eve,  
And summer's day."

There is another society—not a rival to this, but a coadjutor—the London City mission [cheers]. We support three missionaries by our congregation; and I speak from personal knowledge when I say, that they have been the instruments of effecting much good in the surrounding district. Some years ago I called the poor into the vestry, and questioned them on religious subjects; I found that there was scarcely one who did not feel that he was well disposed by nature, and on that account God would forgive them all their peccadilloes. A few months ago, I called together the same description of persons, and many of the same individuals, and I was perfectly astonished at the change that had taken place in their scriptural knowledge. I questioned an old woman, not because she was the best informed, but because she was the most loquacious. I asked, 'Have you still your good heart?' 'I never had one; but I hope the old stone is taken away, and a heart of flesh given to me, and that through your ministry.' 'Well, but you were christened, and were you not in your baptism born again? Did not the minister reverently say, 'I thank Almighty God that he has been pleased to regenerate this infant with his Holy Spirit'?' She directly said, 'Oh, it is all a delusion' [cheers]. 'But what do you think makes a man a true minister?' 'Why, I think you are one' [laughter]. 'Why?' 'Why, because you preach the truth, and God has blessed your preaching to my heart.' 'But



in gin. Now, if we add to these the number of gin and beer shops, of hells, and brothels, and all the other apparatus which the utmost ingenuity can supply, we shall perceive that we have an apparatus for evil the most perfect of which we can possibly conceive. Think then of London, with one million of inhabitants given up to all these vices. Fountains of iniquity are streaming forth with all their impurity, and trying as with a flood to carry away all that come within their reach. Surely this should have its effect upon every humane, benevolent, and Christian mind; it should arouse us from lethargy and inactivity, and make every man feel that he is responsible for the welfare of his fellow men, and determine that if he had done nothing till this moment for the cause of religion, and for the relief and redemption of his neighbours, this night shall be the time when the resolution shall be formed, first to commit this subject to God in prayer, and then to devote time, and talent, and property to this object. It would be very easy to make a long speech upon this subject, for a more awful exhibition of the source of iniquity in active operation, in daily, hourly influence, is not to be found. It is a subject that has often awakened my mind, that while Christians move through the world and the church without influence, the sinner never passes through life without it. The wicked spread their pestiferous example all around; they are uneasy and unhappy unless they make proselytes in every country and in every association [cheers]. They want to elicit the laugh and the ridicule against religion, in order to sustain their own confidence, and they are dissatisfied unless they can accomplish it. If I could only arouse the same feeling in the mind of Christian professors, and convince them that the cause of Christ was committed to their keeping in whatever society, whatever circumstances they were placed; that they were the representatives of the purity, the holiness, the peace which Jesus Christ seeks to diffuse on the earth, how different would be the result from that now presented to view [hear, hear]! If this is the object of the Christian Instruction society, allow me now to call your attention to the means it proposes to employ. I am aware that some of our friends say the evil is so gigantic, the depravity, the demoralisation, the degradation is so great, that it is past recovery—the emissaries of evil are so numerous, so powerful, so influential, occupying the highest stations, having the largest amount of property in the country, having power to which all the people are ready to bow down, what can we, as a Christian community, do to meet it? We do not go on a warfare at our own charges, and if we are left in any doubt as to the result, it arises from our own supineness, our want of integrity, our want of sympathy with the Saviour—our want of honesty to our profession—it is our want of devotedness to our common Christianity, that has left all these evils to work their own mischief, without endeavouring by any effort we can put forth to stay them. I fear not Satan, I fear not the depravity by which we are surrounded, I fear not the activity of evil—let it be greater than it is, provided that Christians will live near to the Saviour, and draw all their strength from him. Only let their influence and activity be exerted according to the amount of their ability, and I fear not but that we shall be able to present to you a very different result from that which we now report. Notwithstanding this evil is adapted to afflict every human heart, yet I could tell you of scenes such as no novelist was ever able to depict. I could tell you of scenes of misery—of horror—of human happiness destroyed—of human hopes withered and blasted—of domestic comforts, the sweetest, the loveliest, the best in appearance, broken up by the sin you have allowed to riot without opposing it—that would harrow up the minds of the present assembly. But what has been done? Why, the whole amount of our subscriptions, in the most splendid, the richest metropolis in the world, to accomplish these objects, is only 340*l*. [hear, hear]. Here is the evil, but it is not too strong to combat and to overcome. Does the neglect arise from our want of feeling? No, I would not attribute it to that. We are all the victims of circumstances, and we are all the friends of the voluntary principle. As a man I do not like compulsion, and I do not like it in religion [cheers]. But there is an intermediate influence growing up, between compulsion and the voluntary principle. Those who are known to have money to give away have so many claims from different societies, and for different objects, from advocates who feel their cause to be the most important. It is familiar to many by whom I am surrounded, that application is made from a village, say with 300 or 400 people. A good man comes to town, and so represents the moral dearth, the spiritual wickedness by which he is encompassed, that he excites a tender sympathy by all he states. I honour the man, he is anxious to promote his object; but by this means we are almost brought to a stand still. The fact is, the applications are greater than we have the means of supplying. Hence the voluntary agency of a large number of persons is lost, and instead of exercising a sound judgment with reference to Christianity generally, and the necessity of the times, they allow themselves to be carried away by the statements made, and fritter away what might be most advantageously devoted to the interests of the country and the world [hear]. What are the means the society proposes to employ? They want to take possession of the Christianity of London. To what plans shall they resort to remove existing evil? Where is the antidote to all the sources of misery which I have described? The gospel of Jesus Christ. Who are the most fitting persons to employ? Who are likely to feel most strongly their duty to propagate the gospel? The churches of the metropolis. The first object that the society proposes is, that every church shall become a missionary society for London, and

every church member a missionary [cheers]. I know that this has been very frequently said; but has it ever been fairly and properly carried out? Do we at our church meetings enter upon this subject with all the solemnity which belongs to it? Do we not feel there that the ordinances which we are pledged to support are sustained merely for the encouragement of our own piety? You will comprehend what I mean. Some of our friends fancy that this is excited feeling; but unless our piety is seen in large sacrifices for the cause of God—unless our religion appears in attempting to recover from the enemy that ground which is to be occupied by Christ—unless we are devoted men, ready to give up our own ease and comforts, and to exert our influence upon those around us, we are sustaining religious ordinances merely for our own profit. In conversing lately with the member of a large church, I inquired how many members they had? He replied that they were doing exceedingly well—that about one-half the attendants were members of the church. I asked what they were doing to bring in the other half? The question seemed perfectly to astonish him. It had never entered into his mind to do anything for his own congregation—for those with whom he worshipped. He remarked—“We have the preaching of the gospel; our minister is a very acceptable and a very useful preacher.” “But have the people,” I continued, “no sympathy with the minister? Do they wrestle with God in prayer for the congregation? Do they believe that he is to be sustained by their prayers? Do they make no efforts?” Ah! there lies the evil. We believe that efforts for the conversion of the congregation and of the world are to be confined to the pulpit. This ought not to be. I believe that God would bless the people more if church members were more active [cheers]. Have you not attended prayer meetings where the unconverted have never been thought of; where those at our very doors have never occupied the attention of those who have engaged in prayer? How can you expect that the conversion of London can be effected, if its wants are overlooked at our church and prayer meetings [hear, hear]? I am anxious to call your attention to another subject—the personal responsibility of all who profess and call themselves Christians to diffuse Christianity. Money cannot discharge their moral and religious obligations [hear, hear]. I think that our annual subscriptions are likely to lead to error. Many a good man who puts his hand into his pocket and gives his guinea, thinks that he is relieved from all further obligation. It is all that he is asked for, and all that he feels bound to give. But let it be remembered, that we must all stand before the judgment seat of Christ, and the question should be, not what we are asked for, but what we ought to do for the cause of God [hear, hear]. This is one of the features of the society that ought to be impressed on every heart. All who profess to love the Saviour, and to be influenced by his truth, are bound to extend Christianity, not only by their purity, and temper, and example, but by all the influence and property they can command [hear, hear]. We live in times that are very excitable. I like excitement, and I will tell you why. I think that Christianity has suffered more by slumbering and prudence than it has ever done by excitement. We hear an individual get up and make an exciting speech, and we talk of his imprudence, and think that some things ought to have been left out that do not accord with our notions of sobriety and propriety. But look at the multitudes who are left uninfluenced. Who can think of a population of one million growing up in crime and misery, and upwards of one hundred dying daily, and yet feel no disposition to arouse from lethargy, and seek by personal effort what can be done to recover them? It is excitement that we want [hear, hear]. Only let that excitement be placed under the control of reason, and regulated by the word of God, and all will go on well. Ought we not to consider the indications around us? The million of people whom I describe have been committed to the Christianity of the land for a century, and yet, till within the last fourteen or fifteen years, nothing has been done in the way of a systematic round of visitation. It may be that God may be saying, “Remove the candlestick out of its place; remove the opportunities that have been afforded to every Christian, but which have been neglected; let despotism be exercised; let religious liberty be invaded; let the rights of conscience be taken away; let every man be led to feel that his right to serve God in the way that he believes truth requires, and that conscience would commend, be placed in jeopardy and then the value of opportunities which have been left unemployed will be felt.” After mercy comes judgment. Think of forty or fifty individuals living without hope and without God in the world; follow them as they go into that eternal state over which devils rejoice and angels mourn; and what must be the feelings of Christians who might have stopped them in their mad career, but who discharged not the obligation under which they were laid to help them? I feel that this is a subject which ought, and which must excite the deep consideration of every Christian pastor, and of every church member in London; and when it does, then I am satisfied we shall not have to lament over a deficiency of funds, but to rejoice over the triumphs which the blessing of God has given to our exertions [applause].

The Rev. J. BLACKBURN then read the report, of which the following is an abstract:—

“Spared by the good providence of God to meet on the eighteenth anniversary of this society, the committee would congratulate their friends and fellow-labourers that their time of service has been prolonged, and their ability and willingness for service continued. It is amongst the privileges of the living to perform works of goodness and mercy in the present world, that will be alike needless and unknown in a happier state.

“Here many a saint is hungry and thirsty, naked, and exposed to privations and hardships; but privations and hardships are unknown in heaven. Here many a Christian, poor and destitute, lies groaning, as it were, at the gates of glory; but there are no poor or destitute within the gates. Here many a sufferer is oppressed with the burden of pain, or of years, or of sorrows; the sick patient, the aged sire, the mourning widow, the helpless orphan; but there is no sickness, nor death, nor sorrow, nor crying in heaven. Here are many ignorant and out of the way, stupid and impenitent, without God and without hope in the world; but the ignorant, the ungodly, and the sinner, are not found in heaven. To feed the hungry, and to clothe the naked, to minister to the sick, and to comfort them that mourn, to visit the aged, the widow, and the fatherless, to instruct the ignorant, and to reclaim the wanderer; these, these are the duties of the present life, duties which the committee rejoice to know have been prosecuted by their beloved associates during the year that has just closed with a patient energy that Christian zeal and love can alone impart.”

It then detailed the various associations.

AN ABSTRACT OF THE WHOLE STANDS THUS:

	Associa- tions.	Mission- aries.	Visi- tors.	Fami- lies.	Sta- tions.
London .....	13	2	254	7,626	16
Finsbury .....	13	1	308	7,701	10
Marylebone ....	7	—	125	2,130	2
Westminster....	7	—	190	3,655	10
Tower Hamlets .	26	4	794	18,136	32
Southwark.....	12	3	274	7,394	25
Lambeth .....	8	1	103	2,881	6
Greenwich.....	5	1	102	3,758	4
Suburban .....	17	2	261	7,075	18
	107	14	2,411	59,946	123

“The beneficial influence of these visits is also seen in the fact, that last year 1,421 copies of the scriptures were distributed, 2,686 children were directed to Sabbath or day schools, and 3,635 cases of urgent distress were relieved by the agencies of this society.

“The committee cannot but be deeply impressed with a conviction that the aggregate amount of good effected by the voluntary agency of this society cannot be estimated. In the copious extracts for the quarterly returns, which will be appended to this report, it will be found that many prodigies have been reformed, and backsliders reclaimed—that theological errors have been corrected, and the arguments of infidelity have been silenced, and above all, that more than sixty persons have during the past year been brought to a decided profession of religion; and in the face of much opposition from their old associates, or their ungodly connexions, have united themselves in fellowship with different sections of the church of Christ.

“The following abridged report from the Salter's Hall Chapel association will illustrate the happy influence of the truth on the minds of several of these converts.

“Through the blessing of God on the agency of this association, six individuals have been added to the church concerning whom unbelief might have boldly asked, ‘Can these dry bones live?’

“One who for many years served as a soldier in the last war, and was several times wounded, was nevertheless ‘preserved in Christ Jesus, and called.’ Extremely averse to religion, he manifested his hostility, not simply by cold reserve, but by bitter opposition. Persevering efforts, however, were not in vain; divine truth made a decided impression on his mind, his heart was softened, and this proud and haughty scorner became a humble penitent at the feet of Jesus. He now distributes the very tracts that he once rejected with disdain, and labours to do for others what was so kindly done for him. Salvation, also, has come to his house, for his wife and her sister have both been converted to God, and they bless the hour when first the society's agents found their way to their dwelling.

“A man who was poor and blind, and a horrible blasphemer was also brought under the notice of the visitors, and the effect of their conversation with him beautifully illustrates the language of the Psalmist, ‘The entrance of thy word giveth light, it giveth understanding to the simple.’

“Our missionary, says the Deptford association, ‘has lately gone through the whole of our sections with the visitor of each. In the course of his visits to the people, it very satisfactorily appeared that a much greater amount of good has resulted from the labours of the visitors than had ever been reported. He also visited several individuals in sickness, and some in dying circumstances, who have given pleasing testimony that the labours of the society in their cases have not been in vain.’

“One of the advantages resulting from the combined labours of stipendiary and voluntary visitors is, that the cases of interest or of urgency which are discovered in the course of the visitation pursued by the gratuitous agents are consigned to the care of the missionaries, whose leisure and experience enable them to give that time and advice to the inquirer or the sceptical, the afflicted or the dying, which, in many instances, it would not be in the power of the visitor to command.

“The following case, selected from many such, will confirm this remark:—Our missionary, says an association in Finsbury, has visited a poor woman, suffering under severe bodily affliction, but which appeared light in comparison with the mental anguish which she experienced under a consciousness of her guilt before God. She was altogether without hope—‘the sorrows of death compassed her, and the pains of hell gat hold upon her; she found trouble and sorrow.’ Her anguish was so extreme that it was painful to witness it. The love and grace of Christ, and the efficiency of his sacrificial blood to afford pardon, peace, and holiness, were placed before her. ‘This is what I want,’ she exclaimed, but she derived no comfort from it. Her mental anguish continued, and she required the frequent visits of the missionary, when at length it pleased God to bless his message to her soul. She received ‘the faithful saying that is worthy of all acceptance,’ light and joy took possession of her soul, and that voice which had long uttered the groans of despair now gave expression to the language of praise till her exhausted frame sunk in death, and her ransomed spirit departed to be with Jesus.’

“A man and his wife were recently received into church fellowship at Hackney, who were first brought to listen to the truth by the importunate appeals of the missionary of that association. When he first saw them they were living in a wretched neighbourhood, and in a home as miserable as sin could make it. He frequently invited them to attend at the prayer meeting, but they perversely refused. Moved by the continued earnestness of the



missionary, he at length said, 'Well, sir, I promise you I will come.' He kept his word, and attended that service, which it pleased God to bless to his soul. He soon after induced his wife to accompany him, and the Lord opened her heart also to receive the things which were spoken. A change in their conduct necessarily followed, and their repentance toward God and their faith in our Lord Jesus Christ have been satisfactorily shown by their altered life and conversation. A trial of two years has evinced the truth of their conversion, and fully justified their reception into the church of Christ.

"Whilst the missionaries thus labour, the gratuitous visitors often engage with equal vigour in these attempts to bring people to attend on the means of grace.

"During the past summer five tents were employed for the public preaching of the gospel in the neighbourhood around the City. It may be supposed that not less than 20,000 persons listened to the gospel through this instrumentality alone.

"That at no season of the year there should be wanting a special testimony on behalf of saving truth, the committee renewed, on the return of winter, their courses of lectures to mechanics and young men. The series of lectures addressed to the former were delivered at Union street chapel, in the Borough, which were heard by many persons of the class for whom they were prepared, whilst those to young men were, on several occasions, crowded chiefly by those who will be a blessing or a curse to the coming age.

"The committee had long felt that it was necessary to attempt to perfect the organisation of existing associations, and it was resolved that it was desirable to secure the services of some minister who would act as the general agent of the society for that purpose, and the Rev. James Mirams had been invited to, and had undertaken that office. The report then adverted to the loss which the society had sustained in the death of their late devoted assistant secretary, Mr Frederick Pitman; and concluded by calling on the meeting to renew their purpose and their prayer to live and labour for the salvation of men."

J. PITMAN, Esq., presented the cash account, from which it appeared that there was due to the treasurer last year £185 1s. 11d., the total receipts amounted to £1,162 6s. 7d., the expenditure to £1,192 5s. 6d., leaving a balance against the society of £39 18s. 11d.

The Rev. J. BURNET rose to move the first resolution:—

"That the details now reported, of the operations and usefulness of this society, ought to call forth from this meeting, and from all its friends, expressions of devout gratitude to the gracious Author and Giver of all good, for his continued sanction and blessing, under which so many and so important benefits have been conferred, through the instrumentality of its agents; and to excite also to fervent and persevering prayer, that the spirit of wisdom, piety, and zeal, may be largely bestowed upon them all, to render their exertions yet more abundantly successful; and that the report now read be received and printed under the direction of the committee."

In presenting this resolution, I am gratified to hear that the society has, as usual, enjoyed a large portion of the divine favour in its labours; but I may say that, in looking to the treasurer's account, I regret that it has not received a larger measure of support from this great capital. No field can be more interesting as a field of Christian labour than London. It is their home; it is their boast; it is the glory of the land; it is the centre of the empire. From it issues out the life-blood and the strength of the commerce and policy of the kingdom. It is wealthy; it is extensive; it is gorgeous; it is powerful. But it will be found from the statement contained in that report, that it is at the same time in many things, in many departments, degraded and still unrenewed. To have a kingdom, possessing a capital so vast as the metropolis, in which we are now assembled, yet associated with something so degrading as the amount of crime of which we have just heard, should excite a deep consciousness that we have not yet done our duty. Why is it that it has been allowed to extend on the right hand and on the left—to grow great in everything except morals and religion? Then if we have this field at home, and if we feel stimulated, and justly stimulated, when we look abroad on the heathen perishing for lack of knowledge, and if our zeal kindles, and our desire to go forward to their help—most assuredly that zeal should stimulate to equal activity with regard to the country in which we dwell [hear]. Should London be less celebrated for its religion than for its ships and commerce? Should it be celebrated above all the nations of the earth for everything that is great connected with the present world, and should it be less celebrated for the great things associated with the world to come? We have it in our power to say, to a certain extent, whether this is to be the case or not. The Christian Instruction society was formed for the very purpose of taking up the spiritual wants of this great capital. It has operated upon those wants year after year for a long period of time with persevering labour; it has been encouraged by corresponding success; and it now comes to offer in this resolution the expression of its gratitude for the kindness with which God has, during the past year, still continued to watch over it. But it also comes to present, through this resolution, its conviction of the solemn duty of persevering prayer for a still larger out-pouring of the Divine blessing and the Divine spirit. If prayer, persevering, believing, and holy, is to be met by an answer of affirmation and of peace, what moral and religious fruit will then rise in this great capital which by Jesus Christ may be found to the praise and glory of God! If the rain falls down from heaven, and the sun sends out his genial warmth to revive the face of the earth, and bring forth the crops in their season, the very same power sends forth its mighty influence on the labours of those who are engaged in the service of God, and fruit more important in its character, and more lasting in its results, will be found to be the issue of the blessing that descends [cheers]. Let us look to the labours that are carried on for other objects in this great metropolis. Let us look to the diligence with which commerce is pursued from morning till night, from year to year. Let us look at our crowded streets, our crowded shops, our commercial dealings, our crowded quays, and crowded vessels—everything,

in short, that would indicate a spirit of activity is exhibited in the capital, and sets at defiance a comparison with every other capital in the world. If we look at our courts of justice and houses of parliament, we shall find activity pervading them in a corresponding degree. Shall we learn nothing from this with regard to the things of God? Is it not our duty to follow the example which sets before us what human powers are capable of performing? When we look to that blessing which will enrich effort and sanctify every toil, have we not a reward in the agency we are conducting far superior to anything that can be enjoyed by those who are engaged in the employments in question, so far as those employments themselves are concerned? We find the one class toiling for time, the other labouring for eternity. Why not belong to the higher as well as the lower? We wish to cast contempt on no employment; we regard worldly employment as honourable; but we must give to the different occupations their relative value and relative importance—and we believe that that relative value has not hitherto ripened into a practical rule. We desire, however, to inquire very closely why this is. It may be said that there are so many of the men of this world ready to contribute to worldly objects, that they may do great things, while Christians are much more limited in number, and consequently cannot rival the efforts, in a pecuniary point of view, of an ungodly world for their own objects. We grant this; but we have still to ask, whether the balance-sheet now presented to you along with this report, really furnishes a fair index of the last measure of power that the Christians of London can exert for the Christian Instruction society [hear, hear]? I do not believe that I could get a cheer from this assembly if I said it did. If I were to say that this is the thermometer by which you are to measure your competency to do good, this is the real standard of your Christianity, and you could not do more. If I were to say we thank you, because you have done to your uttermost, and we expect you to go no farther, you would say, What can the man mean? that is not our best [laughter and cheers]. You would say, he is libelling the city. London enjoys a Christianity which, for the instruction of its vast population beyond the ordinary means, is equal to the production of the large sum of £1,100 [hear, hear]! O London! I am quite sure that under this foul charge your sons, your daughters, your churches, would not allow themselves to lie. Then let the next year wipe away the disgrace. I know you will say there are many other institutions, there are many other things to which we are contributing. But you never stint yourselves in the other things, by saying, we cannot have them. One thing is wanted and another—some gratification, some indulgence, not at all necessary to a comfortable existence in life; but you do not say, we have got so many of these we will not have them [hear, hear]. No, you begin to quarrel with your religious subscriptions, your missionary donations, your contributions to charitable objects, much sooner than you do with other things. I am only speaking plainly and freely in the midst of an assembly professing the gospel of Christ; and that assembly loves freedom, because it belongs to the gospel [cheers]. The moment they say we must not make free with them, they renounce their Christianity. Suppose they were to change the subjects of complaint, and diminish worldly, and increase religious expenditure, how would that do [cheers]? As they have tried the other plan so long, it would be very well to change sides [laughter]. When the government gets into great difficulty, from which it cannot possibly extricate itself, it is usual for the head of the government to try a new ministry, and that for the purpose of having new measures [laughter]. That is just the crisis of the Christian Instruction society. Let the complaint be made that worldly objects are taking too much, and give to religious objects, and then this society will come out like a giant refreshed, will put on new strength, will send forth an increased number of agents, will look for devoted men—and God will raise them up—who will find their way to the haunts of vice, and you will see in a renovated people at the next anniversary, fresh reason for renewing the resolution which I have to present, and which refers to the gratitude of the meeting for the past, and the prayers of the meeting for the future [cheers]. But let us remember the vast number of souls that depart from this capital every year. Let us say, in round numbers, that 50,000 a year depart from this city, and where are they? Departing into an awful immortality, where are they? We cannot pursue the inquiry, because we have not the means of reply. But we can come home to our own minds and consciences, and ask what we have done to open for them a way to happiness through the rent veil of the Redeemer? What have we done to direct them to that path, which, being consecrated by the blood of Jesus, is intended to lead to the enjoyment of a glorious immortality? What have we done through the medium of this institution, which we could have done with the funds that we possess, and that we could have contributed for the purpose of meeting again the souls that are thus departed amid the joys of the day of judgment on the right hand of the everlasting throne? These are solemn questions. I trust that the result of our meeting together this evening will be to encourage the committee to go on with increased zeal and increased activity in the labours of the ensuing year [cheers].

The Rev. Dr. LEITCH, in seconding the resolution, said—I feel it to be my duty, as a minister in the metropolis, to come forward and testify my obligations to this institution, and my deep sense of its importance for the evangelisation of the country. I have long felt the need of such a system of lay agency for that purpose, and I rejoiced to find, when I came

to the metropolis, that it was thus organised and in operation. An auxiliary to the parent society has been attached to my congregation from the very first, and I am happy to say that it continues in harmonious efficiency and successful operation, and has been increasing in power up to the present time [applause]. I am not ignorant of the outcry made against lay agency [hear, hear] in certain quarters, upon the ground of the alleged obscurity of the scriptures, and the incompetency of any but learned and authorised persons to explain them [laughter and applause]. But I believe that every converted man is necessarily qualified by his conversion, and by his knowledge and experience, to teach the way of conversion to others—at least, to direct them to the medicine, the good Physician, and that the possession of the ability confers the obligation [cheers]. I know that in such a book as the Bible, discussing such high mysteries, alluding to many ancient and obsolete customs, and foretelling future events, there must be something hard to be understood. But to tell me that repentance towards God, and faith in our Lord Jesus Christ, and regeneration by the Holy Spirit, and personal holiness, in order to happiness here and hereafter, cannot be understood by private Christians, and explained by them to others, through the teaching of the scriptures, is an insult to my common sense. I would forgive that, but it is an insult to the Author of the Scriptures himself [hear, hear]. It is virtually to say that he has not been able to make his mind on all essential matters plain and intelligible [cheers]. What is the cause of this outcry against lay agency? Is it envy? Can envy dwell in heavenly breasts? Do they want to have the exclusive honour of teaching the country themselves. Then let them teach the country [applause]; and provided they teach them the scriptures, and nothing but the scriptures, who would not wish them God speed [cheers]? But since they have not done that, and cannot do that, why should they blame us for endeavouring to supply their lack of service [cheers]? Can men really believe that it would be better for the poor to be left ignorant, and unthrifty, and neglectful of the Sabbath, than to be made the opposite of all this? and they have in thousands of instances been made the opposite of all this, by the labours of the Christian Instruction society. If men could be made acquainted with the results of its operation, it would remove all their objections. I know one instance in which the objections were overcome. A poor woman, residing near the place of worship where I minister, being brought there, and finding the ministry blessed to her soul, and belonging to the land of fluency and native eloquence—the sister land—was visited by the clergyman. On noticing the scanty portion of furniture he inquired the cause; she replied, "Sir, my husband was a man of bad habits, and caused my goods to be sold, but, thank God, he is reformed, and we are beginning to save to bring them back; he has become a teetotaler, and regularly attends the house of God, and sits down to his single potato, and says, 'Better is a dinner of herbs, where love is, than a stalled ox and hatred therewith [cheers].'" The clergyman observed, "I have never seen him in the house of God." "No, we do not go to church but to Craven chapel, where it pleased God to meet with me." "But do you know they are dissenters, and do you know what dissent is?" "Indeed I do not know, I believe they dissent from you—and I believe they dissent from you for the same reason that you dissent from Rome [cheers]."

"But do you know that they are a set of low people, and their ministers are very low." "Well, I believe you belong to the apostles, and they were Irishmen, and sure they were not very high" [laughter]. He added, "I had brought you some money from the church, but as you have left the church, of course you cannot expect to receive it." "Oh," said she, "it would be very serviceable, but I cannot barter my soul for these things—to speak respectfully, I must go to that place where I have received the benefit, and I will go to it as long as I live" [cheers]. I am happy to say the clergyman was so impressed with the sincerity and truth, and the respectful behaviour of the woman, that he could not go away without leaving the aid [cheers]. I would not weary you with tales like these, but many of them I have heard and they never weary me, I can listen to them from

"Morn to noon, from noon to dewy eve,  
And summer's day."

There is another society—not a rival to this, but a coadjutor—the London City mission [cheers]. We support three missionaries by our congregation; and I speak from personal knowledge when I say, that they have been the instruments of effecting much good in the surrounding district. Some years ago I called the poor into the vestry, and questioned them on religious subjects; I found that there was scarcely one who did not feel that he was well disposed by nature, and on that account God would forgive them all their peccadilloes. A few months ago, I called together the same description of persons, and many of the same individuals, and I was perfectly astonished at the change that had taken place in their scriptural knowledge. I questioned an old woman, not because she was the best informed, but because she was the most loquacious. I asked, "Have you still your good heart?" "I never had one; but I hope the old stone is taken away, and a heart of flesh given to me, and that through your ministry." "Well, but you were christened, and were you not in your baptism born again? Did not the minister reverently say, 'I thank Almighty God that he has been pleased to regenerate this infant with his Holy Spirit'?" She directly said, "Oh, it is all a delusion" [cheers]. "But what do you think makes a man a true minister?" "Why, I think you are one" [laughter]. "Why?" "Why, because you preach the truth, and God has blessed your preaching to my heart." "But



now, my good woman, let me understand you; do you mean to say that a man may have a bishop's hand on his head, and belong to the apostolic succession, and that if he be not a holy man, and does not preach the truth, and God does not bless his preaching, that he is not a true minister?" "Why," she said, "I am not learned in these matters, but I would not put my soul under his care" [loud cheers]. This woman belongs to a large class which I think is increasing, and to whom that praise is due which the Searcher of hearts gave to the church at Ephesus, when he said, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles and are not, and hast found them liars" [cheers]. I think there are two distinct duties incumbent on Christians at the present time. One relates to a time of persecution, that must not be resisted in a spirit of retaliation, nor yet must it be yielded to as to make us forego our convictions. It is in that light I look at the maxim of the gospel, that if we are smitten on the one cheek we are to turn the other also; and if a man take away our cloak, we are to let him take away our coat. It is only in one of these ways that it can injure us. Then, I think the other way is to beware of being bewildered with the controversies of the day, so as to neglect active exertion. I do not say that we should not inform ourselves on all the great points of religion, as to the grounds of evidence and defence; but I think we should not run after phantoms of novel interpretation, so as to neglect practice. The present life is the time for doing; the future is the period for knowing [hear, hear]. If we will do the will of God as far as we can here, we shall know hereafter; but if we should substitute speculation for practice, all our knowledge, whatever it may be, will prove but like the rich lading of a vessel that sinks in the gulf, and which will only precipitate and deepen its fall [hear, hear]. I am told that I must be looking for the personal advent of Christ, for the resurrection of the dead, for the miraculous conversion of the Jews, and I know not what beside. I do most solemnly expect the coming of Christ, and that very soon; I expect he will come to me by the angel of death, and I wish that messenger may find me doing his will, because I remember that it is said, Blessed is that servant whom his Lord shall find at his coming, not so knowing, but so doing [hear, hear]. I think this and the kindred society to which I have alluded are necessary to save us from a reproach that would otherwise lay heavily upon us, that of attending to the conversion of men abroad, while we neglect those at home. I think that all the friends of the Foreign mission ought to patronise this institution—not that I expect to please everybody, for some people are hard to please. If you seek the conversion of men abroad, they say, why neglect home; and then if you seek the conversion of men at home, they say, you are meddling with things out of your province, and it ought to be left to the authorised teachers [laughter]. I readily second the resolution, and I have a better conclusion to my speech than had Mr Burnet—a friend has entrusted me, for the eighth time, with five guineas, and he has also made one a donor of the same sum at an early period of life, aged ten months [laughter and loud cheers].

The resolution was then put and carried.

The Rev. Dr Cox rose to move—

\* That this meeting is deeply impressed with the importance, appropriateness, and the duty of personal and voluntary effort for the promotion of Christian instruction, and desires; therefore, to encourage the visitors of this society in a continued regard to those divine principles under the influence of which they have been led to engage in their present work of faith and labour of love, and to a zealous continuance in their self-denying, unsectarian, and truly Christian engagements, feeling assured that such gratuitous and voluntary agencies are those which best accord with the principles of the New Testament, and are sanctioned by the example of apostolic churches."

It is, he said, in my apprehension much to be lamented, that a society like that, to promote the interests of which we are assembled this evening, should be at the present moment so needful. When we have sent forth our missionaries into distant lands; when they have crossed tempestuous seas, penetrated inhospitable climes, and many of them laid down their lives on the altar of public duty, and consecration to God, and been instrumental in winning souls to Christ in almost every region of the habitable globe, is it not a lamentable fact that our very metropolis, at the present moment, should be so untaught [hear, hear]? I believe that there are upwards of a million of individuals in the metropolis and its suburbs, who are altogether unaccustomed to frequent a place of worship, and to whom the efforts of this and similar societies have not yet been able to extend themselves [hear, hear]. We trust, however, that the institution, so far as many parts of its agency is concerned, is traveling on to its extinction; for the period is hastening when, by its enlarged efforts, and the blessing of God upon it, its exertions for converting men shall cease, because the knowledge of God will be covering the metropolis, as it will be diffusing itself throughout the whole habitable globe [cheers]. But there is another consideration—viz., that not only is this society needed at the present moment, but more needed than it has ever been; and that for many obvious reasons. The population has greatly increased, and if the efforts now made do not exceed those previously put forth, then, in fact, there is a comparatively diminished effort making. If a population increase, and its wants multiply, so must we increase our efforts. The present amount of subscription, therefore, must be doubled and trebled. Money, instead of being kept in the pocket, or laid up in a bank, ought to be communicated for the purpose of diffusing the gospel of Jesus Christ. Another reason why the society is more needed than ever, is the development of vice. I will not say that there is a greater amount of vice existing around us than before, but one valuable

operation of this society has been, to bring to light that iniquity which previously was concealed. It is through the agents of this society that we have become informed where before we were ignorant; we walked through the metropolis, looking at its magnificent scenery and splendid buildings, without a knowledge of the streets and lanes, and remoter and interior places, full of the filth of iniquity, of sensuality, and deep abasement. But our Christian Instruction society agents have penetrated these districts; they have gone to every part of the metropolis, and every year have been bringing to light that which it is important to know. On this ground, it is very desirable that we should sustain and encourage by every means this institution. There is another reason why, at this particular crisis, it is more especially needed that the institution should redouble its efforts—viz., to counteract those errors to which allusion has been made [cheers]. Puseyism is a word that must pass into common use, to express ideas with which we are too familiar. Puseyism is rampant; it is unaccountably spreading; it sends out its tracts, and diffuses them among the lower orders of society: how are we to meet this? By instruction—by argument—by the diffusion of the knowledge of Jesus Christ. There are some persons who say that they are not afraid of Puseyism. Looking to a distant period, when great and holy principles will rise above the superincumbent pressure which keeps them down, I too am not afraid of it; because I feel satisfied that pure, undefiled, unsophisticated Christianity, will triumph over all corruptions [cheers]. It has an elasticity in it; it has an inward and moral vigour, that shall defy all the powers of art that would oppose it, and all the corruptions that would overlay it. I believe, therefore, that it will ultimately triumph; but I do, at the present moment, feel some apprehension respecting the spread of Puseyism, and those errors incident to it. I look at Puseyism precisely in the light of an inundation. It is not a permanent and lasting influence; but, nevertheless, it is overflowing the country, and doing much mischief [hear, hear]. An inundation, however wide and far it spreads, is, after all, a temporary evil; but we must deplore the mischief that it does. Puseyism may have the force of a mountain torrent; but, like a mountain torrent, it will pass away, and the wide-spread desolation will be covered with beauteous verdure and vegetation, which the deposits of that inundation may tend to produce [cheers]. Puseyism is even now arousing into holy activity the energy of the Christian church; it is teaching people to think; it is inducing them to inquire; and it is turning attention more than has hitherto been the case to the Bible itself [cheers]. When these men set up tradition and apostolicity against the principles of inspiration, and the truth of the New Testament, I rejoice to think that, however some minds may be influenced, eternal, scriptural, and moral principles will ultimately prevail; and that nothing can prevent the spread of that truth which is not an inundation, but is destined to overflow the world as the waters of the sea cover its depths [cheers]. Another reason is, that there is great destitution and misery in our land—more at this moment than has existed for centuries. We are under the influence of circumstances that depress and distress us. We have been looking to the high sources of legislation for something to cure the evil; but, in many respects, we have been unhappily disappointed [hear, hear]. We find also that the legislature has refused to apply the means which we think it ought to apply [hear, hear]. As Christians we look on this subject in a Christian point of view; and we say until there be a truly Christian and comprehensive legislation, there will be destitution and misery in the land [cheers]. This is the reason why we should spread the light of truth around us; it is the great corrector of misery. Christianity has a tendency to elevate man; to support him in his misery. If ever the character of this nation shone forth with peculiar brightness and excellency, it has been within the last three or four years; in which, under the most grievous oppression, our Christian people have been as calm as a summer's evening [cheers]. They have looked not to a legislature, that is looking to Rome—they have looked to heaven itself; and amidst their destitution and starvation they have drawn down consolations that legislation cannot give, and that the legislators of the world deny [cheers]. Reasons might be multiplied why the Christian Instruction society ought to be supported. Where is the ark in which the great principles of civil and religious liberty are to be kept but in the sanctified population of the land [cheers]? It is when the people of a country feel the importance of great and eternal principles, that these principles may be committed to their keeping. We have had evidence enough that the principles of civil and religious liberty are not to be committed to the keeping of other people [hear, hear]. We have at this moment a movement in higher circles to prove this, and we have now a demonstration of the ignorance of men in power—of men who propose to legislate for education [loud cheers]. I know not what other persons may think of the speech of Sir James Graham last night; I have read it, and I say it is a mockery—an insult [renewed cheers]. The people, as Britains and Christians, will not endure it; they will dare the perseverance of the most bold-hearted men who progress onward and onward in such a course as this [reiterated applause]. I am not afraid here [renewed cheers]. I have no apprehensions; I believe that this regulation will, by some means or other, be nullified, if not at the present moment [cheers]. Sir James Graham has most adroitly and most basely given the go-by to the petitions of the people; he has done it in his speech; the people, however, will not endure it; but will petition again; and, as Englishmen and

Christians, demand justice and religious equality [loud and long-continued cheering]. I will pass over some considerations I had intended to adduce, and will draw to a conclusion. But the subject of history presents to our view some splendid spectacles; it has its heroes, its conquerors, its dominions; but these are the heroes of worldly ambition; their laurels are steeped in the blood of humanity, and they have heaped up their sacrifices on the altar of the god of war. Let me see the moral heroes; let me contemplate the men who persevere in a spirit of self denial. Let me see the Howards who will penetrate the recesses of our dungeons, who will do more—penetrate the deeper and more awful recesses of sensuality and vice in every form. They are the heroes who make a conquest of themselves, and then go forward to conquer for Christ and truth, those by whom they are surrounded in this metropolis. That is the conquest which I wish to see. Your soldiers are soldiers of the cross, they carry a sword, but it is the sword of the Spirit, which is the word of God, and with which they slay the enemy wherever he is found. Tell me not of Thermopylae—tell me not of three hundred opposing the myriads of the Persian foe—no; tell me of that band, a more feeble band, who have a greater work to accomplish, but one which they can perform. They have no Leonidas for their general, but they have Jesus, the Captain of salvation; he leads them forth to that high, and holy, and assured progress, which Christianity, through their instrumentality, will obtain over the sensuality, and vice, and corruption of the world; and then they shall stand amid a regenerated population, and say, "Victory, victory, through the blood of the Lamb" [long-continued cheers].

The Rev. J. SMITH rose and said, I have much pleasure in seconding this resolution. There is in it a recognition of the fact that there is a necessity for the continued operations of a society like the present. One might imagine that it would be otherwise after Christianity had been in this country for 1,700 years. I believe that Christianity reached England earlier than some people imagine, and that a better apostolicity might be traced out than that which comes through Rome. I believe that able and faithful men, who understood the gospel at an early period, left the Mediterranean, landed in Cornwall and Wales, planted the standard of the cross, and formed little persecuted churches. It might be imagined that Christianity, thus early incorporated with the institutions of the country, would have triumphed over all its ignorance and guilt. It is said that Christianity is part and parcel of the law of the land. I confess I do not know what that means; but we are told that Christianity is greatly honoured by it. I venture to disbelieve it, and to think that Christianity is honoured and dignified in its own strength—that all its beauty arises from its exquisite adaptation to meet the wants and wishes of fallen humanity. It might have been imagined that, inasmuch as Christianity, in its reformed state, has lived amongst us for more than three hundred years, there was no need of an institution like the present [hear, hear]. But the painful fact we have heard witnesses to its necessity. What is the fact? That nearly a million of the people in this metropolis are not in the habit of listening to the gospel. Surely if a tenth part of that number were to be found, it would constitute a powerful reason for the whole church uniting, as the heart of one man, to annihilate the guilt and misery of which we speak. Is it a fact that all this irreligion, and ignorance of Christ, and God, and truth, and salvation, prevails? Then it is equally a fact that there is as much positive and palpable misery. Looking at the smiling countenances of the people, at the activity of their habits, at the places of amusement thrown wide open, at the gin palaces, over which ought to be written in fiery letters, "The way that leadeth to death and hell," you might say the people of this metropolis are happy; they sit under their own vine and their own fig tree—they have liberty to educate their children, and to go to what places of worship they please [hear]. But follow them into their dark and gloomy retreats, and you will find that they are miserable. Everything in nature appears happy. The birds of the air, as they mount on the wings of the morning, and gaze upon the light of day—the cattle, as they graze upon a thousand hills—all appear to be happy, and are so according to their capability. Why is man unhappy? All these live and move in their proper element, but man has wandered from it [hear, hear]. The element of man is God—the element of mind is Deity; and it is the design of the Christian Instruction society to bring back the mind to its Creator—to conduct man, through the mediation of Christ, to communion and fellowship with him [cheers]. I would urge this object as one of paramount importance. I do not undervalue, on the contrary I would sympathise with, sentiments which have been put forth to-night touching the temporal condition of man [hear]. I am not the advocate of monopoly; I would not monopolise the light or air of heaven, or the bread that perisheth; but let me specially never monopolise the word of God. There is a famine; we have the bread of life, let us go and break it. There is a moral pestilence in the city; yes, a pestilence more fatal, sir, than that which you imagined; a pestilence more widely spread, and more destructive; let us go and apply the balm of Gilead. The angel of destruction is passing over the metropolis, let us go and sprinkle atoning blood [hear]. But I do not stand here to say that we are fallen on evil days and evil times; no, I have no sympathy with the cry, "The good old days of good Queen Bess" [laughter]. I do not think the days of the star-chamber could be particularly good [hear]. They were the days when the puritans were burnt for their principles, and I do not think that they were particularly good days, because



I am afraid that I should have been one of the recusants [cheers]. I believe that there has been no period in the history of the world equal, on the whole, to the present, for intelligence, and sobriety, and piety, and evangelical godliness. When we talk about the ignorance of London, do we mean to say that London is worse than other parts of the empire? I venture to think it is not. I have no sympathy with that agricultural zeal which would say, let the earth open its mouth and swallow up the city and our manufacturing towns [cheers]. I think the earth might open its mouth and swallow up the agricultural districts quickly, if the towns were removed, for I think they could not live without them [laughter, and cheers]. But it was very fashionable in by-gone days to say, that the people in the country were very innocent, very amiable, very beautiful, pictures of seraphs, as a celebrated author has said. But let the tale of our home missionaries depict the characteristics of rural simplicity [hear, hear]. Let the poor-law commissioners' returns of the number of illegitimate children born in the rural districts speak on the same topic. I do not think, however, that all the evidence laid before the House of Commons about the general condition of the people ought to be taken for gospel [laughter]. There is a long amount of opinion given—not evidence sifted—but any tale caught up and recorded. "I heard somebody say, that he heard somebody say, that somebody else had heard such a thing" [laughter]—and that is taken down by a committee of the House of Commons, printed in a blue book, read in the house, and trumpeted through the land, as a proof that the factory children need additional and mended education [cheers]. I have had much to do with poor people, and I believe that they are quite as good as their betters [laughter]. I do not think that the people in the higher walks of life are profoundly learned in theological matters; I think it would be easy to bring a boy from one of our Sunday schools who would puzzle a prime minister [loud applause]. If a gentleman goes to the house of a poor person, and puts to him a large number of theological questions, in his own shape and mode of expression, it is very likely that he would not understand what was meant; but let one of the visitors of this society go, and sit down, and break the questions into fragments, and you would find there a larger amount of scriptural intelligence than some people would have us believe [cheers]. Let us not calumniate the poor; but let us always draw the distinction between ignorance and depravity. I have said that I like this society, because it is purely religious. I have my own political sentiments; I think that in becoming a Christian and a minister I have no right to give them up; but I feel that I am called upon more especially to seek the advancement of the kingdom of Christ [hear, hear]. I do not find fault with my brethren who adopt the course they pursue; my maxim has always been, *Ne sutor ultra crepidam* [cheers]. The resolution says something about sympathising with the visitors engaged in connexion with this society. I think there is no class of people who demand our sympathies more than they. The rector of the parish in which I have been recently settled, has put out a flaming paper to the poor inhabitants of the parish on the subject of holy baptism, in which he tells them, that "no dissenter has any right to preach or baptise any more than you have the right;" so that, in the estimation of that clergyman, ministers are laymen. Well, let us endure the reproach; Jesus Christ sent laymen to preach the gospel, and every man who understands it is laid under obligation to preach it. But there is great patience needed on the part of the visitors; and they ought to know that they have the prayers of the people of God. Let them be cheered by the augmentation of their number. Death has removed one devoted excellent man; let as all then hasten to the work while it is called to-day. I am reminded of a prediction in the Old Testament to be fulfilled under the New—viz., "That they shall come bringing their gold and silver." Not sending it as a substitute for personal consecration; not giving their persons, and leaving their gold and silver behind; but giving themselves first, and then bringing their property, and laying it on the altar of the cross, exclaiming, "Of thine own have I given thee." Let this meeting terminate in such a resolution, and it will not have been held in vain [loud cheers].

The motion was then put, and carried unanimously.

The Rev. Dr CAMPBELL then rose, and was greeted with loud acclamations. I rise, he said, to propose the last resolution, and I do it under feelings of very considerable, and I will add unusual, solemnity. For I miss this night the name of one dear friend, the first that ever called my attention to this institution, and whom I, in common with my brethren, was always glad to see. I had not heard of his illness till I heard of his death, and I seemed to feel as if I had lost a brother [hear, hear]. The report contained the solemn fact, that 45,000 spirits, or thereabouts, have been ushered into eternity from this metropolis since we last met. It is an awful thought, and it involves, so far as we are concerned, tremendous responsibility. I felt condemned as I sat here this night, and perhaps my experience is that of my beloved ministerial brethren, and thought that I could have done something more to seek their salvation. I always come to this meeting, and go from it, with very different impressions—impressions of self-condemnation and deep regret. The report presents an awful portrait of the past year; and the occurrences of the present period will present a similar one for the year to come. A London Sabbath now is an awful thing [hear, hear]. What with boats, and railroads, and omnibuses, and manifold conveyances, to a man who can abstract his mind and ascend into the heavens, and look down on the metropolis, what a sight is a London Sabbath! I concur in every word that has

fallen from Mr Smith; but while I do not look at London as being as bad as the agricultural districts, yet it is in a most unsatisfactory condition. Blackheath, Greenwich park, the West end, Highgate hill, Hampstead heath—oh, what a sight they exhibit in that population, which has issued from the city whence bibles are issuing, and missionaries proceeding to all parts of the world [hear, hear]. We have heard that this society has 2,000 visitors; they are a noble band, but we require many more. I rejoice in the nomination of Mr Mirams to the department to which he has been called—a man who, by hazarding his own life to save the souls of others has proved his love for souls. Places of worship may be increased, schools may be established, but be assured that these means will not meet the present exigencies. I look upon our society as employing instrumentality perfectly adapted to the end. Your meeting is large, but it ought to have been sufficient to crowd Exeter hall. I feel that there is a great deal amiss with us in our inverting the due order of things [hear, hear]. The first point is London; the next is our Home Missionary society; and then foreign missions [hear, hear]. But no labour can be too great, no means too abundant for the salvation of London; let us, then, give ourselves up afresh to this work of God, remembering that it is one which calls for our support. The rev. doctor then moved the re-appointment of the officers of the institution for the ensuing year; and observed, the great point is zeal on behalf of those persons who know the truth. It is of great moment that we should be awakened to the importance of the work assigned us, and seek to do something more to have our hands pure from the blood of all men. I will mention one thing, for example's sake. Stirred up a good deal by the preceding annual meeting, and still more by the report—for I read it with great interest—at the opening of last year I published an address, of considerable length, extending to two columns of a large octavo page, and on the other side a list of subjects on which I was to preach. Five thousand copies were distributed around the neighbourhood. I took care to write with the utmost simplicity, as a father and a friend, and to state the gospel very carefully. Indeed, my address was just a tract; so that if the parties never came to hear the sermons, they, by reading the address, might be brought to know the Lord. The result was extremely satisfactory. Our people, without a single exception, were everywhere respectfully received; and, indeed, on a winter's Sabbath morning last year, the Tabernacle was often filled in every part. We had an admission of some eighteen members, and then another of twenty-four or twenty-five, the bulk of whom arose out of the movement made. We published a second address; that had an equal effect; we then let two months pass over, and issued a third address, and again with the same effect. It was taken very kindly, and formed a sort of connexion between us and the neighbourhood [hear, hear]. I do not know how money can be better laid out than by similar experiments. If God spare us, we intend renewing the plan. I am not the only individual who has thus acted; other ministers have tried it, and with considerable success. With these remarks, and praying that God may bless us till we meet again, I resume my seat [cheers].

The Rev. T. SMITH, of Rotherham, briefly seconded the resolution, which was then put, and carried unanimously.

The Rev. J. BLACKBURN, in returning thanks on behalf of himself and colleagues, stated that they were glad to serve in this holy cause. In reference to the smallness of the funds, he wished they would bear in mind what Matthew Henry once said: that "Christians should not be like a sponge, from which every drop of water had to be wrung out, but, like a full honeycomb, that they had only to touch, and the sweet fluid flowed." If that illustration were correct, then he was sure that there was great neglect in some quarters. That was the only circumstance that gave the officers pain or discouragement in serving the society. As they gave their services gratuitously, they had a right to ask for that money which was essential to carry on the operations of the society.

The Doxology was then sung, and the meeting separated.

#### THE BRITISH AND FOREIGN BIBLE SOCIETY.

THE thirty-ninth annual meeting of this society was held on Wednesday at Exeter hall. The meeting, comprising a great number of ladies, was crowded. Upon the platform, which was exclusively appropriated to gentlemen, were the Bishop of Winchester, Lord Bexley (president), the Bishop of Chester, the Bishop of Norwich, the Marquis of Cholmondeley, the Earl of Chichester, Lord Teignmouth, Viscount Morpeth, Mr Plumtre, M.P., &c. Precisely at 11 o'clock the chair was taken by the Right Hon. Lord Bexley. The noble and venerable chairman said he felt a deep debt of gratitude to Almighty God for having permitted him once more to preside at such a meeting of the British and Foreign Bible Society as that which he had then the pleasure to see before him, and for having permitted him to be a living witness of its prosperity and increasing usefulness [applause], and of the labours, the integrity, sincerity, and wisdom, manifested by the proceedings of the committee over which he had so long presided. It would be found that the exertions of the society during the last year had not fallen short of those of any former year; but as the report, which would be read to the meeting, so fully detailed the proceedings, it would be unnecessary to occupy their time by troubling them with any further observations than to call on the secretary to read it [hear, hear].

The Rev. ANDREW BRANDAM, one of the secretaries, then proceeded to read the report, which was extremely voluminous, and occupied more than an hour and a half in the reading. It commenced by congratulating the members of the society upon the fact that a much larger distribution of the Holy Scriptures had taken place last year than on any preceding one. The total amount received during the year applicable to the general objects of the society (including subscriptions, donations, legacies, dividends on stock, and contributions of auxiliary societies) was £39,821 7s. The amount received from sales of Bibles and Testaments was £52,387 12s. 3d.; for drawbacks, £367 3s. 5d.; making the total amount received from all sources, £92,476 2s. 8d. The number of Bibles and Testaments issued by the society from their depositories at home was 727,830; from their depôts abroad, 254,230; making the total number, 982,060. The total number of Bibles and Testaments issued since the commencement of the society in 1804 was 15,020,994. The agent of the society in France, in his last report stated, that the same determined resistance to the distribution of the Bible in that country had continued, but that the friends of the society there had, notwithstanding that opposition, been incessant in their endeavours to promote its objects, and that the Almighty had manifested his assistance and protection upon all occasions. During the last twenty-three years no less than 1,600,000 copies of the Holy Scriptures had been distributed in France through the instrumentality of the society, and within the last twelve months 135,841 had been circulated there. In Germany a very large distribution of the Scriptures had taken place. The progress made by the society in that part of the world was highly satisfactory, and the accounts extremely flattering. In Wurtemberg the number of copies distributed last year was much greater than ever known before to have been distributed there. 20,000 copies had been granted for Hanover; 57,000 copies had been distributed in Italy [cheers]. The report went on to state that very determined opposition had been given to the society's friends in Belgium, notwithstanding which, 12,546 copies had been distributed in that country during the last year, being 3,000 copies more than in the previous year. In Prussia the society was prospering. The committee had recently received a letter from Chevalier Bunsen, enclosing a remittance for £100, as a donation of his present Majesty the King of that country, in addition to his annual subscription of £25 [applause]. £400 had been received from Van Diemen's Land, and amongst the subscriptions was that of the Wesleyan Methodists' Society for £1,000. In Stockholm 19,935 copies had been distributed in the Swedish, French, and other languages. 15,970 copies had been sent to the Swedish Bible Society. From St. Petersburg a very large number of copies had been distributed in the various local languages. 40,000 families in Finland had received copies of the Bible. In Spain considerable opposition had been experienced. In Greece 8,428 copies had been distributed last year. In Mytilene 4,470 copies. 60,000 copies had been forwarded to Calcutta during the year. The report adverted to the vast prospects which had been opened in China for the exertions of the society, and proceeded to state that very urgent demands were made by the natives of New Zealand for the Holy Scriptures. £280 had been received from Tahiti towards the funds of the society [applause]. Three editions of the Scriptures had been printed in Mexico since 1837. A large number of copies had been distributed in the West Indies, and during the past year 100 new Bible societies had been established.

The Bishop of WINCHESTER proposed the first resolution, that the report and abstract of accounts just read be received and printed under the direction of the committee. He should take the liberty, in the first instance, to re-echo a sentiment to which the Chairman gave utterance in the opening address with which the proceedings had commenced, and to congratulate him and the meeting upon his having been spared to preside at another anniversary meeting of that society, and to enable him to be a living witness of the zeal and efficiency with which the committee of the society had conducted its affairs. No one could possibly rejoice more than he (the Bishop of Winchester) did at the account of the details of the proceedings which had been laid before the meeting; and he must say it afforded him especial gratification to hear that to the illustrious names which had been enrolled as supporters of the society had been added that of the revered monarch who was long known by his personal virtues and connected by the dearest ties with this country—he meant the King of Prussia, whose name should be always interesting to us as British subjects [hear, hear]. As to the report, which he recommended to the adoption of the meeting, the right rev. prelate said he had never known a document more generally interesting, or one which reflected greater credit upon those who had prepared it. It was interesting to subscribers and to non-subscribers. To the friends of society it must be interesting, as he was sure they never had before heard detailed in any report tidings more calculated to excite feelings of gratitude to Almighty God than those detailed in the report then before them. As illustrative of this he need only refer to one fact—that meeting was the 39th anniversary of the society; since its establishment they had been told that no less than 15,000,000 copies of the Bible had been distributed through various parts of the world, and of that number upwards of 1,000,000 had been circulated during the last twelve months. Connected with that fact it might be said, that had the society at its commencement been upon as large a scale as at present—if a million copies had been distributed in preceding years, as in the last—if God had permitted the circulation of his word to be so



great—instead of 15,000,000 circulated since 1814, the number would, in all probability, now have far exceeded 39,000,000. The report was also remarkably interesting to those who were not subscribers or friends of the society. He never had seen or known a report better calculated to enlighten ignorance, to conciliate the candid inquirer, and not to offend those who could not see the duty of circulating the scriptures in the same light as those in favour of that society; therefore there was no report which he would rather place in the hands of those who were not friends of the society than that. Some time ago he had inquired what was to be the nature of the report to be prepared for the adoption of the annual meeting; he was informed, in reply, that satisfactory and rich as were the former reports, that that surpassed them all—it was all marrow; and true it was [hear, hear]. It was full of marrow—there was no dry bones in it [applause]. The right rev. prelate concluded by moving the adoption of the report, upon many of the leading points of which he commented.

Viscount MORPETH rose to second the resolution, and was very warmly greeted upon presenting himself to the meeting. He said that so cordial and unreserved was the interest which he had always taken, and which he continued to take, in the career and progress of that great and useful society, that it afforded him the utmost pleasure to take any part in its proceedings [cheers]. He esteemed it an honour conferred upon him to have the privilege of addressing the meeting, especially in the presence of so many distinguished persons as those by whom he was surrounded; who—in divers ways and places—in various parts of the world—in those governing councils and active agencies, both abroad and upon their home circuits—were rendered the real and efficient labourers in the Bible vineyard; yet he could not refuse, when called upon, to drop a short word of sympathy in the objects of the society, and of encouragement in their arduous exertions [applause]. The report to which they had all listened with such pleasure, contained many gratifying statements respecting both new and old adherents to the cause which they had all so much at heart. It detailed in the most interesting manner everything relating to the society, from the monarch who so worthily and so righteously filled the throne of Prussia, to the young Brahmin who now called Christ "the Lord," and the Bible "holy" [hear]. Since he (Viscount Morpeth) last stood within those walls, on the occasion of one of those anniversaries, it had been his lot to visit the happy country of America, to see the Bible society in the city of New York. He had the great gratification of meeting there several of the most distinguished members of that society, by whom he was greeted in the most cordial and kind spirit. As they were conducting him through their large and well-filled depôts, he could scarcely bring himself to believe that he was not, at the moment, in the British and Foreign Bible society's depositories at Blackfriars, and that he had the additional pleasure of falling in with his friend, the Rev. Mr. Brandram [a laugh]. But when he heard that report, and remembered those then surrounding him, he should say that the chain of national brotherhood connected by so many links, whether of common origin, of language, or of laws, seemed on that spot to become indissolubly close [cheers]. He felt with pleasure that our great kindred race in America was embarked with us in a common and catholic cause. In the two greatest metropolises of the world, energies and time were spared for the spreading of enlightenment and truth over the dark corners of the globe [hear, hear]. He could not but feel that the Bible societies afforded a surer guarantee for mutual co-operation, and a safer basis for national prosperity than all that trade could purchase or that diplomacy could persuade [cheers]. It was not merely our foreign relations that that society was calculated to improve, but it seemed most abundantly qualified to exercise a salutary influence over domestic affairs also. Having glanced at the great truths of Christianity and those sacred writings which formed their basis, the noble lord proceeded to say that the society should have the right hand of his fellowship until one of two things came to pass—either until it be proved that the whole Bible was not the proper spiritual food for man, in whatever condition, clime, or colour he was to be found—or until it was ascertained that the whole of the human family had been supplied with that sacred book so as to render the exertions of the society no longer necessary [cheers]. He was sure that the first of these conditions would never arise; and as to the second, he apprehended that, notwithstanding their most sanguine expectations, and their zealous efforts, they could not hope to see it realised. At the same time he trusted that in all times to come, and under all circumstances, the society, collectively and individually, would never relax in their high and holy objects until those objects were fully attained.

Professor SACK, of the university of Bonn, supported the resolution.

The Very Rev. the Dean of SARUM proposed, and the Rev. A. TIDMAN seconded, the next resolution, which pointed out the many motives for increasing energy in the society's labours, arising out of the eager desire manifested to possess the sacred volume, and illustrated the extraordinary events which occurred in India and China since the meeting last assembled.

The Rev. P. JACOBS, from Canada, supported the resolution.

The meeting was subsequently addressed by the Rev. F. CLOSE, Rev. Dr. HANNAH, Rev. A. HANSON, from Western Africa; Mr. MILLSOM, from Lyons; the Earl of CHICHESTER, and the Rev. Dr. STEINKOPFF.

#### SUNDAY-SCHOOL UNION.

THE Annual Meeting of this Institution was held at Exeter Hall on Thursday evening, the 4th inst. Although every part of the large room was crowded to suffocation, vast numbers had to retire unable to gain admittance. On the platform we observed, among others, The Rev. Drs. Belcher, Campbell, Cox, Jenkyn, Hoppus, and Morison; the Rev. Messrs. Archer, Green, Soul, &c. &c. The chair was taken at six o'clock by Lord Morpeth, amid the enthusiastic cheers of the assembly.

The services commenced by singing, after which the Rev. J. YOCKNEY supplicated the divine blessing.

His LORDSHIP then rose and said, I do not feel myself called upon to offer any word of apology for occupying the distinguished situation in which your kindness, or rather in which your tacit indulgence has thus placed me. First, I conceive, that upon all such occasions an apology must be primarily and principally due from those who have had the responsibility of concerting together as to the mode of filling the chair, and addressing their invitations accordingly. And next, because, although I know myself to be surrounded by so great a number, who, from having been long and intimately conversant with the results and operations of Sunday-schools, and from being qualified, not only as observant and intelligent witnesses, but also as energetic, indefatigable, and devoted agents in these operations and results, have had far sounder pretensions to fill the foremost place on this, I may call it, your meeting of annual, solemn jubilee, you are conscious of the many most just draw-backs upon my services, the most prominent of which is the degree in which other avocations have of late years precluded me from speaking, with barely any practical experience, upon the subject. Yet I felt that I could not reconcile it to myself to decline any unsought opportunity of bearing even my testimony, feeble and inadequate as it may be and must be, to the claims which in my honest and sober judgment I consider Sunday-schools and Sunday-school scholars have upon general respect, admiration, encouragement, and help—[Cheers]. I say, that they have had this claim in all stages of their proceedings, and all periods of their history; and I add, that I at least think that they have it in no less degree at the present moment and under present circumstances—[Cheers]. I perceive that you are inclined to acquiesce in the stress which I have appeared to lay upon the claims of Sunday-schools to general support at the present period—[Loud cheers]. But though I have thought it right to mark this stress, I feel that I must leave it to others to enforce it—[Hear, hear]. I am, of necessity, at this time entirely relieved from any share in the parliamentary proceedings and transactions which have occasioned so much interest, and so great a sensation in relation to these topics, and my compliance with the request to fill the chair this evening was given, I believe, before the parliamentary measure had been introduced—[Hear, hear]. But in any case I should have felt that those to whom I have already adverted, as having become, by long habit and experience, familiar with the transactions and past history of Sunday-schools, would have been the more competent persons to point out any measures which may affect them and the dangers which may threaten them—[Hear, hear]. Sure I am that any well-founded case which can be established, the community at large will be inclined, as well as bound, to attend to—stand by them, and, as far as they can, to see them harmless through it—[cheers]; for it seems to me perfectly clear that, to any one who takes into his consideration the present condition of society, the good and happy effects of Sunday-schools must be most clear and obvious, and need not any elaborate setting forth. I should indeed think any person a most mistaken and clumsy advocate of their merits, as well as a most unworthy labourer in the field of general popular education, who could seem to infer, while urging the claims or enhancing the merits of Sunday-schools, that they ought to supersede the daily school, or the systematic instructions of the whole week. We know that the Sabbath was made for man—and I think you do wisely and well in devoting a portion of it to training young and unformed minds—to giving them an apprehension of its peculiar services, and in imbuing them with the principles and doctrines of a gentle but uncompromising faith—[Cheers]. But we must not forget that the rest of the week was made for man also—[hear, hear], and that the rearing of the immortal spirit—the building of the soul within us—is not the work for merely any segment of time, however fit or however sacred, but for the continuous period of our whole lives—[Cheers]. But let any one cast his eyes on our teeming population—on the multitudes which our manufacturing industry has called into being—on the swarms of infant and youthful life which thicken and cluster in the lanes and thoroughfares of our great cities and suburbs, with whom the ordinary schoolmaster, all abroad as he may be—[laughter], cannot hope to cope—so large a portion of whom the parents, from the want of inclination or of means, amidst their hard-worked toil-worn mind and body, cannot supply with the opportunities of regular and systematic instruction—and then who but must hail, who but must bless the intervention of the Sunday-school and the Sunday-school teacher? Speaking, not with the harsh voice of habitual authority—[loud cries of "hear, hear"], not with the irksome and tedious associations which are but too apt to beset the ascent to the hill of ordinary knowledge—but with that voluntary love that lightens the labour both of him who teaches and him who learns—[cheers]; which associates, rather than instructs, in the acquisition of truth, about which they have a common interest, and qualifies them for the delightful privilege of a mutual worship, and an equal sanctuary—[Cheers]. You know that I am not drawing any

fanciful portraiture; I am not delineating any idle and visionary sketch of a state of things which does not exist. This is the last assembly to whom it would be necessary to point out with what zeal, perseverance, ardour, and success so many persons, of all classes and conditions of either sex, of the most lowly and the most exalted walks of life, are carrying on this work of benevolence; some of them devoting their scanty period of leisure from engrossing and complicated avocations of business—some of them engaged in the highest walks of intellectual exertion or refined accomplishments are in this way devoting themselves to the apparently humble but really elevating—to the apparently unrewarded, but really most richly self-rewarding labour of a Sunday-school—[Cheers]. There is another circumstance which, in the present aspect of the country, and in the temper of the times now subsisting around us, occasions me to derive great gratification from the appearance and composition of the present meeting—[hear, hear], because I consider that, in this meeting, we may perceive the closest unity of aim with the utmost Catholicity of means—[Cheers]. It can be sufficiently inferred, from your presence here this night, and from the practical and disinterested trouble which you take in the business in hand, what deep and paramount importance you all, in your several denominations, attach to those solemn fruits of Christianity which you cultivate in the depth of your hearts as well as in your exterior practice. But I conceive that, in this meeting, and in the great and benevolent system which it represents, there is no Shibboleth of admission, and no symbol of exclusion—[Cheers]. The principle of this meeting and of this system, if I have rightly apprehended and interpreted them, is this, to admit and respect all those who receive and act upon the saying, "Suffer little children to come unto me, and forbid them not"—[Cheers]. I feel indeed so strongly, that I can never refrain from repeating it upon the recurrence of every fit opportunity, that the great and most crying want of our times is an increase of Christian charity and religious peace—[Cheers]. And therefore I almost infinitely rejoice in any occasion, or in any assembly which seems to me to afford special scope and materials for their exercise; and while they are directed to such objects, and animated by such views, I must continue to wish God-speed and continued progress and extended development to the Sabbath-schools of this country—[Loud cheers]. And perhaps, for one moment more, you will permit me to deviate, in a slight degree, from the immediate purpose of this meeting, and beyond the bounds of the present assembly, and even the sphere of your own immediate operation; for I feel tempted to mention that in that far journey which some of you may be aware that I have lately made in the New World, beyond the Atlantic Sea, I was never more forcibly or affectingly reminded of this our old world, and this our old country, than when I happened to fall in with some specimens of Sunday-schools—that system, I am happy to say, being in that new world in active operation—[Cheers]. I believe that about this time last year it was my lot to attend a Sunday-school in the great western valley of the western hemisphere, and I assure you that any one who bears with him the associations of familiar and domestic scenes, and at the same time is keenly alive to the links which connect the whole family of man, especially under the strong link of a common origin, language, and religion, must have felt all his sources of pleasurable emotions awakened, and all his feelings at once concentrated and expanded at observing the daily routine, so far from his own familiar haunts, of the well-known Sunday-school—at seeing the well-filled forms, the attentive classes, hearing the anxious question and giving the eager answer, and listening to the strains of Doddridge or of Heber in the valleys that embower the Ohio, or in the forests that line the Mississippi—[Cheers]; and on my return home I can frame no better wish than that in the pursuits, and results, and successes of this and of kindred institutions, England may still continue to bear her part with other countries, but not suffer herself to be left behind by them. (His lordship then resumed his seat amidst long-continued cheering.)

W. H. WATSON, Esq., then read an abstract of the report, which commenced by stating that the committee had had the pleasure of receiving numerous applications for assistance on behalf of Sunday-schools established in the British colonies and foreign countries. Extracts from these communications were then read from Denmark, Belgium, France, Corfu, Van Diemen's Land, Antigua, Jamaica, the United States, Nova Scotia, and Canada. With reference to home proceedings, it stated that cash grants had been made in aid of the expense of erecting Sunday-school rooms amounting to £254, making the total number of grants up to the present time 228, amounting to £5,073. The number of Sunday-school lending libraries granted this year had been 107, making a total of 966. The pecuniary loss sustained from the grants of last year amounted to £299. The schools which had thus been assisted contained 14,661 scholars, of whom 8,259 were able to read the Scriptures. The cash grants, in order to promote the extension of Sunday-schools in this and other countries, amounted to £51; the book grants to £284 18s. 2d.

The following are the numbers of schools, teachers, and scholars within a circle of five miles from the General Post-office:—

	SCHOOLS.	TEACHERS.	SCHOLARS.
South .....	84	1,807	16,172
East .....	135	2,539	25,349
West .....	138	2,402	23,857
North .....	134	2,698	24,674
	491	9,346	90,052



The sales of publications at the Depository during the last year had amounted to £8,827 0s. 2½d., being a decrease of £727 1s. 3d. on the sales of the previous years. That falling off had been occasioned by the distress which had prevailed during the last year in those parts of the country where Sunday-schools were so generally established, and had not been so considerable as might have been expected. The demand for the publications sold at the Depository was, however, again reviving. Various publications had been issued by the union; donations had been received amounting to £166 13s. The proceedings of the union with reference to the Factory Districts Education Bill were then detailed. On the obnoxious clauses of the bill being read, they were received with general hisses, while the efforts of the committee to overthrow them were loudly cheered. The total receipts of the benevolent fund were £1,474 10s. 7½d.

The Rev. J. W. RICHARDSON (of Tottenham-court Chapel) rose to move

"That the report, extracts from which have now been read, be received, adopted, and printed, under the direction of the committee; and that the following be the officers and committee for the year ensuing, with power to fill up vacancies." [Names read.]

"I rise, I was about to say, as a stranger, on this occasion, and yet I am not; I cannot be a stranger in a meeting of Sabbath-school teachers. I have been connected with Sabbath-schools from my earliest years, and, since my ministerial career commenced, I have had the happiness to be surrounded by faithful, pious, and devoted teachers, who have been the strength of my arm and the joy of my heart. I cannot, therefore, but rejoice in this opportunity of rising to express my attachment to this society. There is, I feel—and I think the very expression of the sentiment will impress our hearts—that there is that in the very designation of this society which is calculated to touch a cord that will vibrate through every heart. And then, we meet to-night under such circumstances as have a tendency to commend the institution to every one in this assembly. I cannot but refer to that subject to which our attention has been directed in the report; I cannot but say what is known to all whom I have the honour of addressing to-night, that the very existence of this society has been perilled—(Hear). Yea, more—perhaps I may say that it is now perilled—(cheers); yes, this society, whose pathway through the length and breadth of our beloved land may be traced in the moral healing which it has effected, and in the moral fertility and beauty which it has spread around. That bill recently introduced to Parliament I cannot but expound by the cry, 'Away with this society! away with this society!'—(Cheers.) And it seems to me as though we occupy somewhat of the position which our blessed Lord and Master did, whose way might have been tracked through the land of Judea and Galilee, by the health, and happiness, and joy which he spread so widely, when unhallowed individuals cried, 'Away with him, away with him; crucify him, crucify him!' But notwithstanding we have many obstacles with which to contend, we will not, we cannot despair—(Cheers). When the enemies of liberty in the West Indies proceeded to extreme measures, when our missions were invaded, and when the missionaries, those men of God, driven from their scenes of labour, were compelled to return to their native land, then it was that a flame was kindled which melted down the fetters of the slave. And I cannot but believe that now the attention awakened to Sunday-schools will tend most materially to their establishment and improvement; and I trust that after all our troubles we shall come forth as gold seven times purified—(Cheers). I ought, perhaps, to make an apology for referring so distinctly to this subject now—(cries of 'No, no'), since by subsequent resolutions it will be brought clearly, and I have no doubt powerfully, before the minds of the assembly. But I make these observations because I wish to state a fact, namely, that the country is deeply indebted to the efforts of the Sunday-school Union in reference to this bill. What society was it that first met, and exposed and denounced the bill? What society was it that convened meetings through the length and breadth of this vast city, and that threw sparks around which kindled into a flame, that could not be confined within the limits of London, but burst out in the provinces, and awakened attention until the cry was heard from Dan to Beersheba, 'Away with the bill!'—(Loud applause.) At a time when the interests of this great and important institution are perilled, it becomes us to eulogise it after the manner of the apostle of the Gentiles, who, when certain individuals had effected an entrance into Corinth, and were attempting to wean the affections of the people from him, felt himself compelled to magnify his office; so we, on this occasion, would magnify the office of Sunday-school teachers. But I must not dwell on this subject, because I know that every individual is impatient in some degree to hear the stirring appeals that will be made in reference to it; for it is emphatically the Alpha and Omega of the present meeting—(Laughter). Still, however, I cannot but remark that while there are not a few individuals who imagine that national importance can only attach to the warrior, to the senator, or to the philosopher, yet the time is coming when the humble and unassuming Sunday-school teacher will be recognised as a greater benefactor to his species and a nobler patriot than the warrior who is celebrated as having slain his thousands, than the senator whose eloquence combined with his wisdom has commanded the homage and the admiration of multitudes, or the philosopher whose experiments and discoveries have received the praises of his fellow men. Then it will be perceived that the Sunday-school teacher has been labouring secretly, but most efficiently, for the advancement of

the best interests of his country and of the world. I cannot but be reminded of the objects of those self-denying and devoted labours—the rising generation—those who are to occupy the official stations which are now filled by those who are growing grey and are ready to pass down to the house appointed for all living. We are to look to the rising generation for our subsequent Morrisons, who shall translate the sacred volume for myriads yet deprived of the bread of everlasting life—for our Williamsses and Moffats, who are to go forth to distant and barbarous tribes to make known "the truth as it is in Jesus;" yea, to them we are to look for our Whitfields and Wesleys, who are to revive again Christianity in our own land and spread it through the length and breadth thereof. The efforts of our Sabbath-school teachers have a direct bearing upon the souls of the children committed to their care. Oh, it is much to feed the hungry, and to clothe the naked, and to house the destitute; but it is more to point souls to the Lamb of God that taketh away the sin of the world. The object of this society is to pluck souls as brands from the everlasting burning to people heaven—to add gems to the mediatorial diadem of our glorious Redeemer. The Sunday-school Union is the rallying centre for Sabbath-school teachers. We have heard in the excellent report which has been read, of what has been effected, during the past year, through the instrumentality of Sabbath-schools. The labours of this venerable society are not confined within the limits of our own beloved land, but extend to distant nations. The society is emphatically unsectarian, and one loves to contemplate it in that aspect. It does not ask its applicants whether they are Episcopians, Independents, Baptists, or Presbyterians. It is a matter of indifference to it what they are, provided that they hold the Head and seek to make known Christ and him crucified. It will then render aid according to the extent of its ability. A circumstance is introduced to our notice in the report which should be deemed by us exceedingly valuable and important at the period in which we live, and under the present circumstances in which we are placed. I find by the report that the object of the union, as I have already stated, is to save souls. The agents of the society do not believe that because the children committed to their care have been baptized, therefore they are fitted for the kingdom and glory of God—(Cheers). They do not believe that because they have been baptized therefore conversion in respect to them is unnecessary. I was delighted to hear the fact recorded of individuals every year being brought to a saving acquaintance with the truth through the instrumentality of Sabbath-school tuition. This is very important, and it leads me to say that I can with confidence commit the religious education of the children of this land to our Sabbath-school teachers—(Cheers). I would not dare to say this much respecting many who are arrogating to themselves the right of instructing the population. I should fear for my own children, and for the children of the land generally, were they committed to them. There is danger lest semi-Popery—that delusive heresy—(cheers)—should spread throughout our country. I regard the Sunday-school Union, then, as a rallying point for Protestantism. Here the pure doctrines of Jesus Christ are unfolded. I rejoice, therefore, in the success which has attended the operations of this institution, and in the confidence that the cloud and the darkness that now overhang it will be dissipated, and that it shall come forth again with increased strength and glory. We meet to-night to thank God and take courage. We rejoice in what has been effected, and conclude that our work is not yet done. Onward and forward shall still be our motto. Sabbath-school teachers are never to think of rest in this world; this is the time of labour—this is the period of duty—their rest and their reward is on high. Let us, then, take the language of God's word for our encouragement, and remember that "They that be wise shall shine as the brightness of the firmament, and they that turn to righteousness as the stars for ever and ever;" and "let him know that he which converteth a sinner from the error of his ways shall save a soul from death, and hide a multitude of sins"—(Loud cheers).

The Rev. J. SMITH: If the object of language be not only the communication of thought and the development of feeling on the part of a speaker, but the production of corresponding thoughts and feelings in the mind and heart of the hearer, that object, I am sure, will be efficiently accomplished by the beautiful, comprehensive, appropriate, and telling address which was delivered by your lordship at the commencement of this meeting; and when I look on my left and on my right, and see the intelligent and eloquent gentlemen who are to follow me, and whom I know you will be anxious to hear, I am very forcibly reminded of one of Poor Richard's aphorisms:—

"Greater ships may venture more,  
But little boats should keep near shore"—(Laughter).

But as the sea is so clear, the surface so smooth, and the breeze so refreshing and fair, I think I will put out my boat a little way, and for a short time take a few observations, and make a few plain miscellaneous remarks on the important subject with which the resolution connects itself—(Applause). It is interesting to mark some of the great and mighty effects which in the ordering of Divine Providence have been and still are produced by comparatively small and feeble causes. If we look into nature and survey the magnificent oak, whose branches cover the mountain side, and whose root and stem bids defiance to the raging storm and the howling tempest, it was once but a little acorn which we should trample under foot. The broad rivers and expanding streams which fertilize the countries

through which they roam, bearing on their bosom the burden of a thousand ships, until they deepen and widen into the boundless sea, if retraced, would be found to spring from obscure, if not imperceptible sources. The most fearful cloud that curtains the bright sky, which rolls its thunder and flings its lightning, spreading desolation at sea and ruin on shore, appeared at first but as a man's hand in the distant horizon—(Applause). It is so in science. A spectacle-maker's boy, amusing himself one day in his father's shop, by holding out two pieces of glass between his finger and thumb, perceived the weathercock on the church spire opposite to be turned upside down, and apparently much larger than usual; this excited the attention of the father, and led him to try additional experiments, which resulted in the completion of that singular, yet useful instrument, the telescope. A man walking in the rain, and leaning against the stump of a tree which bore the initials of a former visitor, and taking away the impression on his outer garment, unknown at the time to himself, first suggested the idea of printing on wooden blocks, which was afterwards improved upon by the casting of types, and which now forms that wonderful apparatus of illuminating the world, called the public press. Sir Isaac Newton, sitting one day in his garden, saw an apple fall from a tree; this led him to speculate upon the powers of gravity: upon another occasion, seeing a boy blowing bladders with a pipe, he was led to inspect the properties of light and colour; and these two, as they appeared, trivial circumstances, led to the formation of that great man's system of philosophy, to which his name has ever since been attached. The vehicle of all knowledge is formed of but twenty-four letters, all calculation is generated from nine figures, and all the infinite variations of sound in music from eight notes. It is so in the work of personal religion; place before us a soul of imperishable intellectual capacity, and such there lives in every human being; view this soul as justified, sanctified, raised above these lower spheres to a state of glory, honour, immortality, and eternal life, by the communication of that great and saving work: this arose from a good thought, which ripened into good desires, penitence, faith, and sound conversion to God; or, in the more appropriate language of holy Scripture, "the seed, the blade, the ear, and the full corn in the ear"—(Applause). It is so also in the extension of the Redeemer's kingdom. Passing by a number of circumstances I may just remark that, in the fifteenth century, one Tatsall, a monk, was employed in selling indulgences, in order to improve the circumstances of the Pope, who, I suppose, was rather straitened at the time—(Laughter). This roused the zeal and indignation of Martin Luther, which led to the Reformation in Germany, an event which the poor Puseyites regret should ever have taken place. Some century ago the closing of certain church-doors and pulpits against Wesley and Whitfield led those incarnate seraphs to blow their trumpets in the open air, and then commenced that second reformation which has continued to the present time, and, I trust, will ever continue till the Redeemer's name shall be sung in every land and by every tongue, and all the people will say "Amen"—(Cheers). Thirty-nine years ago a minister of the Gospel, from the mountains of Wales, visited this metropolis, and a conversation which he had with other devout Christian gentlemen, on the scarcity of Bibles in the English language, led to the formation of the British and Foreign Bible Society, which has sent out into the world, in one form or another, somewhere about 20 millions of copies of the Holy Scriptures in nearly 160 different languages. Some 55 years ago a gentleman, one Sabbath day, passing along a street in the city of Gloucester, saw a number of poor children playing. At that moment a stream of light and love from the fulness of God entered his heart, which prompted him, taught and guided him, to form the first Sunday-school—(Loud cheers). The cottage where the venerable Raikes first commenced this all-important work is still standing in the city of Gloucester—it is about 240 or 250 yards from the spot where Dr. Hooper, the pious Bishop of Gloucester, was burnt at the stake; and I never pass through that city but, if I have an opportunity, I go and stand before that cottage, and raise my heart to God in praise for the establishment of Sunday-schools. And I for one should like to contribute a portion of the little I possess to the purchasing of that cottage, to have some monument erected on the spot, and on it engraven, "Of this time it shall be said, what hath God wrought?"—(Cheers.) Fifty-five years ago, and eye had not seen, ear had not heard, neither had it entered into the heart of man to conceive of such an institution as this—of such a meeting—with such a noble chairman—(loud applause)—an institution the benefits of which Eternity alone can adequately estimate, or value, or measure their duration; for I am confident that, next to the preaching of the blessed Gospel, which of all works is the most solemn and important, when conducted properly, Sabbath-schools are, under the divine blessing, the most efficient means employed to remove and prevent ignorance, depravity, and wretchedness, and to promote virtue, good order, and happiness—(Cheers). And, if time would allow, many facts might be stated to prove that Sunday-schools have furnished both civil and religious society with some of its most intelligent and useful members. I know a little town in the west of England which has sent out three ministers, four missionaries, four missionaries' wives, two home missionaries, and two Lancasterian schoolmasters, the whole of whom were either teachers or scholars in the Sunday-school—(Hear, hear). I know a town, also, in the west of Yorkshire, which has sent into the Wesleyan connexion seventeen or eighteen



regular ministers and missionaries, more than two thirds of whom were employed as teachers, or educated at first as scholars, in the Sunday-school there. The humble individual who now addresses you is one of those—(Cheers). From the Wesleyan orphan-house in Newcastle, in twenty-one years, twenty-six preachers of the Gospel issued, either from teachers or scholars. And if I was at all disposed to refer to individuals, I might just bring before your attention, I was going to say, the angelised author of Mammon—(Loud cheers). And there is a certain barber in Bristol who is not a little proud to tell you, when you step in, that Dr Harris was once a scholar in his class—(Hear, hear). And I am very confident that, if her Majesty's Government, instead of crippling the efforts and blighting the prospects of Sunday-schools—(hear, hear), would assist them in a financial point of view—(Loud cries of "No! no!" from all parts of the hall). Hear me—(Cries of "Order!") Hear me. I say I am confident that, if her Majesty's Government, instead of crippling the efforts and blighting the prospects of Sunday-schools, would assist them in a financial point of view, the Exchequer itself would be greatly benefitted in the end; for is it not painful to read in official documents that to prosecute prisoners, and remove them from place to place, during the past year, has cost the nation £89,000!—(Hear, hear)—that the convict depôts in Bermuda, Gibraltar, Dublin, and England, have cost during the past year £86,000 to support them; that the convict establishment in Van Diemen's Land, and New South Wales has cost during the past year £300,000—(Hear, hear). To punish crime in one form and another, it has cost the country £850,000, and will you not allow that prevention is better than cure!—(Hear, hear). And how many of these prisoners have been taught in Sunday-schools? Very few indeed—(Hear, hear). Among the convicts in Van Diemen's Land, amounting to, I believe, between 14,000 and 15,000, it is stated that very few can read at all. And the late Recorder of the City of London stated to a venerable minister, before his death, that he did not remember, all the time he had held that important office, ever trying a person who had been trained in a Sunday-school—(Hear, hear). And it was ascertained correctly some time ago, that no person's name could be found in the books of Newgate for five successive years, who had been trained in a Sunday-school—(Hear, hear). Then I say again, prevention is better than cure. But I must put in my little boat that larger ships may come out—(Laughter). However, I would just close with a few remarks, urging my fellow-labourers in the great work of striving to save souls from death, to the all importance of personal piety and fervent prayer—(Hear, hear). Oh, take care that your personal religion is deep, Scriptural, and progressive—that your love to Christ is sincere, fervent, and abounding; and fervently pray that you may have all that light and zeal, and discernment, and meekness of wisdom, and firmness of mind, and liberty of speech, and concern for the spiritual welfare of the children, which alone can qualify you to teach sinners the way of salvation. And whilst you are sending your petitions to the Houses of Parliament against this naughty bill—(laughter), send up petitions to the throne of the heavenly grace, remembering that prayer moves the hand that moves the world—(Hear, hear). Mary Queen of Scots used to say, that she dreaded the prayers of John Knox more than an army of 20,000 men. Pray for the conductors of this institution, that they may have a right judgment in all things; and for the lambs of Christ, the children of your charge, that their understandings may be enlightened, their judgments informed, their consciences awakened, their affections sanctified, their souls subdued, their steps directed, and their souls saved—(Applause). I retain the vivid and Scriptural conviction, that in vain you plant and water unless God gives the increase; the good that is done on the earth he doeth it alone; and without his blessing your anxious seed-time will produce no harvest at all. Then after every lesson you teach, after every caution you administer, after every address you deliver, after the close of every Sabbath's exertion, you may accommodate to your own case the language which Thomson employed on another occasion:—

"Be gracious Heaven! for now laborious man  
Has done his part. Ye fostering breezes blow!  
Ye softening dews, ye tender showers descend!  
And temper all, thou world-reviving sun,  
Into the perfect year"—(Applause).

And this you may do, my Christian friends, in the exercise of a simple, vigorous, and appropriating faith—a faith invigorated and sustained by the unchanging word of God. The promise is unto us, and to our children, "If ye gave good gifts unto your children, how much more shall your father, which is in Heaven, give his holy spirit to them that ask him?" "It is not the will of your heavenly father that one of these little ones should perish"—(Applause). And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us; and, if we know that he heareth us, we know that we have the petition we have asked of him. Pray, then, my friends, "with all prayer and supplication in the spirit, and watch thereunto with all perseverance and thanksgiving." Two or three years ago, when in Bristol, I was one Sabbath appointed to preach in a neighbouring town, between Bath and Bristol, and on the Sabbath afternoon, having no service to engage in, I went to visit all the sick and poor I could find, as far as my time would allow. I called at one house and found a little girl greatly afflicted, apparently nigh unto death. She had been a scholar in a Sunday-school from the age of five—she was then eleven. I conversed with her on the importance of being prepared for the solemn change about to await her, and

was delightfully informed by her that twelve months before, in the school, she was earnestly led to seek a sense of divine favour; and, while some of the teachers were praying with her, she obtained peace in believing, and then felt quite safe from the fear of death. I conversed with her for some little time, and then commended her to God in prayer. On the Thursday following that Sabbath, as I was entering the chapel where we were holding a missionary meeting, an elderly woman came and touched me on the shoulder, and said, "Do you remember visiting a little girl last Lord's day?" I replied, "Yes." "Sir," said the mother (for it was her), "my daughter is dead. She died a few hours after you left; and just before she died she requested me to go to a certain old cupboard in the house, and I should find in an old tea-pot a little bag. I went and brought it, and put it into her dying hand. 'Now,' she said, 'mother, will you give this to the gentleman who has been to see me, and tell him what it contains will just do to buy two testaments for two little black children in some part of the world.'" She then prayed fervently for me, for her widowed mother, her teachers, and the children in the school where she was taught, and then that the time might soon come when there might be Sunday-schools in every part of the world, "kind teachers to teach the children, and that all might soon be brought to feel as happy as she felt in the love of Christ; and then she sweetly breathed her last. The little bag containing the all of this little Sunday-school girl, which she appropriated to the accomplishment of this good work, I hold in my hand—it contained half a crown. She gave her all, and added her fervent prayers to God. With these odds and ends I with great pleasure second the resolution—(Loud cheers).

The resolution was then put and carried.

The Rev. GEORGE SMITH, who was received with much applause, said: I rise with great pleasure for the purpose of submitting the following resolution to your attention:—

"That the teachers now present feel it to be their duty to record on this occasion their unabated attachment to the Sunday-school system, as calculated, under the Divine blessing, to exert a most beneficial influence over the minds of the young; they desire to acknowledge with gratitude the advantages which it has already yielded, while they confess that those advantages might have been greatly increased by a more devotional and faithful discharge of their duties; and they trust that this consideration will excite them to greater diligence in the cultivation of their own minds, and in the improvement of the schools in which they labour."

This resolution is in perfect harmony with the convictions of my own judgment. I feel it to be in perfect accordance with truth and with fact, and I am thoroughly assured that this large, respectable, and influential meeting will put the broad seal of their approbation upon every sentiment contained in it. One may sometimes feel a difficulty in standing forward to advocate a philanthropic, an educational, or an apparently Christian institution, lest the warmth of one's zeal, and the mingled and exciting sympathy of which we become susceptible in large assemblies should lead one beyond the boundaries of truth, and to wander in the regions of fiction; lest one might be tempted in the heat of discussion or of speaking to put forth some expressions that might be hyperbolic—to utter some terms descriptive of the institution which a careful examination of the institution itself would not justify one calmly in the retirement of the closet to repeat. But I feel no difficulty on this ground in reference to the Sunday-school Union—(Hear, hear). I think the object of it paramount. I think the benefit that has flowed from it is incalculable. Had I the tongue of men and of angels—had I a pencil dipped in living light—I feel that the one would be insufficient to describe, and the other would be inadequate to portray, the invaluable benefits which have resulted from the systems of Sunday-school instruction—(Cheers). The resolution which I have read recognises a fact of infinite importance at the present moment, namely, that we are the friends of education—(Hear, hear). Let it never be supposed for one moment that our zeal for education is new-born—that it is the produce of some shuffling of the cards of political influence—(Hear, hear). Let it never be imagined that we are the friends of education when one party is on the other side of Downing-street threshold, and another party, the opponents of education, occupy warmly their comfortable places—(Hear, hear, and laughter). No, my lord; under all circumstances—under all the varied positions in which we may be found, as men, as Christians, and as Sabbath-school teachers—we are the decided friends of education—(Cheers). Let that fact never for a moment be questioned. Our love to the instruction of the people is not less true and devoted than our loyalty to the throne—(Cheers). Our attachment to the one has been long known—our loyalty, kings have owned and senators have proclaimed—and our attachment to the education of the people ought to be known wherever the sound of the English language can be heard—(Applause). There are parties at the present day who have come forward with a marvellous amount of zeal, and have contended that the people ought to be educated. We say they ought to be educated; but we have been saying it, and our fathers have been saying it, for the long fifty-five years to which reference has been made. We have been saying it through the organ of the Sunday-school Union for a period of forty years; while the parties that have now a new-born zeal on behalf of education have turned away and been deaf to our entreaties—(hear, hear), and have said, in one way or another, "Do not educate the people." But now, all at once, their objections have vanished into thin air; they find out that education is a good thing—a very excellent thing, indeed; they see that the tide has set in against them—("hear, hear," and cheers); and they might as well attempt to go and stand on

the Plymouth Breakwater, and forbid the waves of the Atlantic to roll into Plymouth Sound, as to forbid the onward career of the tide of education. They know, and they feel that. But, seeing that they cannot check it, what is the next best thing, or the next worst thing—(hear, hear)—to do? Why, to cut a little, narrow, paltry, sectarian, denominational channel—(loud cheers)—and to say, "Well, if the mighty tide of education is to flow in at all, it shall flow in through our locks and gates, and you shall not drink of it, or swim on its surface, except you pay a heavy and unconstitutional toll"—(Tremendous cheering). It is a very remarkable fact that, all at once, the objections that have been felt to the education of the people have vanished and died away—a large number have proved to be unfounded—and to whom are you indebted for the proof? Why, just to the friends of Sunday-school instruction. There was a time when it was said that a large part of the human family was not fit to be educated—it was almost doubted whether they could be educated or not: we might educate them up to a certain point, but could not go beyond it. True, they walked perpendicularly, but they only constituted a mid-link between the rational and the irrational creation of God. It was said, "They have a colour on them that unfits them to read; and to read as they ought to read, you must measure their minds by the retreating character of their forehead, and take a rule and compasses to see whether they have moral affections or not"—(Laughter). My lord, the men who wished to imbrute and enslave the negro degraded him falsely in public estimation in order to hold him in hard and bitter bondage. But, thanks to the power of education—education not in the hands of a Government—(loud cheers)—thanks to the power of an education, not in the hands of men who did not comprehend what they were about, and need to be educated themselves—("Hear, hear," and laughter)—but thanks to the education of the Baptist and Wesleyan and Independent missionaries in Demerara, Jamaica, and Barbadoes, the negro was taught to read, and, being taught to read, he understood the value of freedom—he entered into the possession of freedom, and used it as a man and as a Christian—(Applause). I always thought there was something most ungenerous in the reproaches thrown upon the negro; and similar reproaches have been thrown upon men who are under the power of caste, even in this country—(Hear, hear). They say, "You don't like education," and then they close the portals of all the splendid universities of the land against us—(Hear, hear). They say, "You are not the friends of education," and they find fault with us that we are not educated, when they have done what they could to cut off the means of education from us. It is just as if you should seal up the fountains of knowledge and find fault with people that they did not slake their thirst there; as if you should trample a man down to the dust, and find fault with him that he did not stand upright; as if you should chain the eagle to a rock, and find fault with him that he did not soar to his native element and gaze on the luminary of heaven. This is what they did in Jamaica and elsewhere; but the missionary went and unsealed the fountain, and stood upon the margin, and said, "Ho! every one that thirsteth, come ye to the waters and drink"—(Cheers). And the men and women, and the little children too, rushed forward and knelt down, and drank of the reviving stream. The missionary went and touched the fetters, and the manacles of the slave fell off with the lightning of Divine love, and he rose up and said, "Am I not a man and a brother?"—(Cheers). The missionary went, and he severed the chain that bound the noble bird to the rock, and he bounded on the wings of the morning, and rose to communion and fellowship with his God—(Cheers). And then it was said, again, that it was unsafe to educate the people at home, because, forsooth, it would make them very bad subjects and very bad servants, and teach them airs and impudence, and to act in a way not suitable in the presence of their betters—(Laughter). That objection, I think, has been pretty well sent to the tomb of all the Capulets to-night, if it has never been done so before. Educate the people, and teach them not to occupy their proper position! The two things are incompatible. For what mean we by education? Do we mean the teaching children to say things which they do not comprehend?—(Hear, hear.) Do we mean to drill them in catechetical exercises till they understand it from beginning to end? Do we intend to cram them with the materials of knowledge, and never allow them to digest what they receive? No; that is what we do not mean by education—(Cheers). And it is a remarkable fact, that, as to that beautiful bill—(laughter and cheers), that bill about which so much has been said to-night, and about which I am sure I have a right to speak, because this resolution bears direct reference to it, as it regards the peculiar period to which we have arrived—that precious bill, the excellency of which is, that it is superlatively bad—(laughter), there can be no mistake about it at all in the world. The author and concoctor of it said, "The people are in ignorance about it, they want a little education about it—(laughter), and when they come to understand it they will like it very much." I said to his lordship just now, "I wish the author of the bill were here to-night—(loud cheers), to see how 4000 or 5000 Sabbath-school teachers, and friends of Sabbath-school teaching, receive and value the bill, even in its amended form—(Deafening applause). It is a remarkable fact, I was about to say in reference to that bill, that it does not make the least provision for the efficient instruction of the people; they are to go so many hours to school, to learn so much of the Catechism, to comprehend so much of the Creed, and to say so much of the Bible, but no provision is made for the



cultivation of their intellect or the regeneration of their heart—(Hear, hear). And now it is felt that education does not increase the brute force of a people, and brute force is that which we have alone to dread—now that it is felt that education does not make people criminal and wicked, worse children or worse husbands, worse wives or worse parents, but the contrary—education is begun to be recognised as the panacea for our social and political evils. And, for once in my life, I can concur fully in a sentiment uttered by his late Majesty, "of gracious memory," as it is said, George the Third, who sometimes said rather curious things, but is recorded once to have said a very wise, a noble and Christian saying, to this effect, "I wish all the children in my dominions to be able to read the Bible"—(Hear). This institution has been favourable to that end. Again, it is said, as an objection to your undertakings, "Oh! you don't properly educate them—you only do it partly," and "a little knowledge is a dangerous thing"—(laughter); and that part of a couplet of smooth verses and bad philosophy has been taken up and repeated from one end of the land to the other, and people have ever had upon their lips "a little knowledge is a dangerous thing"—(Laughter). I don't believe it; I believe a little knowledge is better than none at all—(Hear, hear). I would educate a people on any terms rather than allow them not to be educated—(Hear, hear). I would give the people the key of knowledge; and if men understand the elementary principles of learning, the foundation is laid for onward improvement in the whole field of human observation, and it is unfolded, to be explored by the intellect of each individual man. There is no monopoly in the republic of letters—there is no monopoly in the glorious gospel of the blessed God—(Hear, hear). Monopolise anything you please, but don't monopolise that; monopolise the light, the air, the running stream, the bread that perisheth—(hear, hear), but don't monopolise the Word of God—(Loud cheers). The education given in the Sabbath-school is of the most important kind. You, my lord, adequately and beautifully described in your opening address the limitation of this work of education to one day in seven, and a part of that alone devoted to the work. We do not intend to teach children general grammar and astronomy on that sacred day; but we give them that which shall give them a thirst for all that is excellent and good in the whole scope of human knowledge, and which they may attain during the week. The onward career of this education has been seen in the present state of things. It is a noble day when men begin to think. Christianity gives men ideas, it makes them think, and as soon as you begin to educate the people they begin to think; sometimes they think wrongly, sometimes they think unwisely—but the rich do that as well as the poor—(hear, hear); sometimes they say extravagant things, and sometimes they have very extravagant and unkind things said about them. Well, the one must be put against the other; but these trivial disadvantages of knowledge cannot by possibility interfere with the value of the general good. I rejoice that men have begun to think—(Hear, hear). Look at one illustration of the thinking power of Great Britain. Within my memory, though not an aged man, I can remember that when news came of a triumph or victory in war by British arms bells were ringing, flags flying, thanksgivings were offered up, and what were called peace sermons were preached in the churches and in Dissenting pulpits; but that is not the case now—(Hear, hear). You got tidings the other day of the termination of Afghan disasters and of Chinese hostilities, and instead of thanking God that their fellow-creatures had been butchered, men began to think about it, and to ask why did the war begin? why was it carried on? and what justice was there in the terms by which it had been brought to a conclusion? And when once a people become educated in the length and breadth of the land, war is one subject that they will not suffer their rulers to meddle with—(Hear, hear). And then the advantages of this general education have been found in the increased order and attention of the people. My Lord Morpeth himself would be good evidence of the fact; for I have read his testimony in reference to the improved state of the prisons of Dublin, resulting from two causes in a great degree. One cause is brought prominently to view; and I do not undervalue the labours of Father Mathew—(Hear, hear). I honour him as the Apostle of Temperance there; but party-spirit has thrown a great deal of disrepute upon that cause, as well as cast a damp upon that excellent measure of national education devised by a former Government—(Hear, hear). Every friend of education ought to read the lessons put into the hands of the children in those schools—they have always been a favourite lesson-book in my own nursery, and I believe every man who shall read them free from prejudice will regard them as most precious books to convey knowledge to the class of persons for whom they are intended—(Applause). Then, as regards the advantages of education, you find them diffusing themselves among the young men of the day. Is there half the pleasure-taking or guilty intemperance that there was twenty years ago among the young men? I venture to think not; and this I trace through mechanics' institutions, libraries, and reading-rooms, literary and scientific institutions, which have sprung up, not only in the metropolis, but in the large provincial towns, and in some of the villages and hamlets of the rural districts, up to the influence of Sunday-school instruction—(Hear, hear). Well, then, I think we are laid under obligation to-night strongly to render thanks to Almighty God for the large amount of benefit which has been imparted to the country at large by means of this institution, and to stand prepared at the present moment to contend

for those advantages—(Cheers). Now the question, I think, will be put to the people by-and-by, and to the country at large, "Are you prepared to give up this education?"—(Loud cries of "No, no.") "Are you prepared to let the go by be given to your petitions?"—(Repeated cries of "No, no.") "Are you prepared to let a small portion of the edge of the wedge in now, and then allow it to be driven further at another time?"—(No.) That is the great question you have to determine; and I rejoice exceedingly that the question of all questions is now occupying the public mind. I think we may say in reference to this bill, in the negative, as it was once said in reference to another measure in the positive, "The bill, the whole bill, and nothing but the bill;" but, then, it is nothing but the rejection of it that we will have—(Loud cheers). And while I do not wish to touch a political string in this assembly, while my respect and attachment to the powers that be I wish to proclaim as undoubted, while I know and feel that the loyalty of my party is as true as the dial to the sun, although it be not shone upon, yet I do, as a Christian minister and an Englishman, say, that when the time shall next arrive for me to employ my vote—(expressions of disapprobation); yes, I do say, that if I am the friend of education, I will do nothing for the return of any man to the house of Parliament who will interfere with the just and equal liberties of the people—(Hear, hear). And I do hope that the men of the west riding of Yorkshire will learn their duty—(Tremendous and continued cheering, accompanied by waving of hats and handkerchiefs). I cannot regret that I have made this allusion, because it has brought forth a burst of feeling, not for the speaker, but for the noble chairman, indicative of the high and holy place which he occupies in the enshrined affections of the hearts of the large majority of his countrymen—(Continued cheering). I rejoice greatly in the discussion that is now taking place in reference to this bill—I believe it must be withdrawn—(loud cheers); I believe it will be withdrawn—(Continued cheers). And I do hope that in the meantime, before any other crude measure shall be brought forth, concocted at Leeds—(loud bursts of applause), I do hope that before any other such measure shall be presented, the attention of the country to the whole question of the right of a government to educate a people—(reiterated applause)—will be sifted and examined to its foundation, and weighed in all its bearings and influence, and that some general principles, somewhat in advance of those put forth as an amendment on the bill in the House of Commons, excellent as they were to a very great extent, that some better resolutions even than those will be brought forward by the noble lord, to whom, as a Protestant and Dissenter, I owe a greater amount of benefit than I owe to any man on the face of God's earth—(Loud cheers). It was said by a departed legislator, in the House of Commons, "I shall always esteem it an honour to have my name identified with this measure." I think there is somebody in being now who will never think it much honour to have his name identified with the Factory Education Bill—(Laughter and ironical cheers). I think that bill had better go with Mr McKinnon's, and seek a decent interment—(Laughter). There is one other point in this resolution to which, in conclusion, I will for a moment or two allude. It bears reference to the good that has been done by the institution, and it humbly acknowledges, in the spirit of genuine Christian feeling and deep penitence, that the institution might have been more efficient, that the good done to children might have been more extensive, that had there been more fidelity, more affection, and more zeal on the part of the teachers, a larger amount of advantage would have resulted from the instructions. Now, I rejoice greatly to find a sentiment of this sort put in juxtaposition with the one on which I have already commented. I rejoice greatly to find such a sentiment break forth to-night in connexion with the excitement, with the comparative and incipient triumphs that we have as Sunday-school teachers—for who can doubt that we have achieved a great triumph—I say "we," for I do identify myself with Sunday-school teachers; although a pastor of a large congregation, scarcely a Sabbath day of my life passes in which I am not in one of the large Sabbath-schools connected with my church—(Hear, hear). Well then, I say, we have got a triumph, and I delight to identify myself with that triumph because domestic and personal afflictions have prevented me from taking part in any of those large meetings held in the metropolis during the last month in reference to that measure; and the first portion of my renovated health and domestic quiet I am happy to dedicate to the cause of Sunday-school instruction—(Cheers). We must not, however, forget that the excellency of the power is not of man, but of God. It is important that we should remember this. If ever we fancy we are some great ones—if ever we begin to sacrifice to our own net, or to burn incense to our own drag—if ever we go to our work in a sectarian, ungodly, carnal temper of mind—that moment we shall be shorn of our strength; and though the social building may rise in all its loveliness, though it may stand aloft as an open sanctuary for truth and for religion, yet the passer-by may mark on its walls "Ichabod" written—"the glory is departed." I rejoice to hear that a large majority of the young people engaged in London in teaching the 99,000 children on the Sabbath day are decided professing Christians. Oh, would that they all bore that character! I trust that such as have pledged themselves to the work will persevere even unto death. We have girded on the harness, and we must not put it off. We have pledged ourselves to opposition now, and there are no footsteps for retreat—(hear); they are cut off; we have passed the Rubicon, and we must stand to our principles—

(Cheers). We must nail the flag to the mast, and, while the vessel continues to float, we must contend for the right of every individual to educate his own child where and when and how he pleases. To have no kind of Government interference in this matter—(loud cheers)—is a right and a sound voluntary principle—(Cheers). If the voluntary principle has not done what it ought to do, let it begin now—(cheers), and let this be our starting-post. Why should we not cover the land with Sabbath-schools wherever they are wanted? Why not to-night open a new fund for the erection of Sabbath-schools?—(Hear, hear). That was a good idea of my namesake, who spoke just now, in reference to our building a monument for Raikes. I honour that man—for the paltry spirit of party has attempted to rob him of the honour of laying the foundation of these schools—just as the spirit of party attempted to rob the venerable Clarkson of the honour of first moving in the abolition of slavery. But Raikes will be known as the friend of the poor—Clarkson will be known as the friend of the negro—when their calumniators' names and doctrines will be buried in perpetual darkness—(Cheers). But it was a good idea, I say, to build a monument, and put on it the name of Raikes. I thought, however, that I could improve on that idea—build a Sabbath-school, and call it "Raikes's School"—("hear, hear," and cheers), and let the children of the poorest part of Gloucester be educated in the principles involved in the constitution of the Sunday-school Union—(Cheers). That constitution is liberal, Catholic, Christian, Scriptural, Evangelical; that constitution is safe to the country and safe to the world. The principles on which the society is built are based on the foundation of immutable truth, and all the attacks that are made upon it shall fall powerless at its base.

"Like some tall cliff that rears its awful form,  
Swell from the vale, and midway leaves the storm;  
Though round its breast the rolling clouds are spread,  
Eternal sunshine settles on its head."

*Esto perpetua*, may it be so. (The rev. gentleman resumed his seat amidst considerable applause.)

The Rev. T. ARCHER said: In rising to second the resolution now moved by my friend Mr Smith, I take the opportunity which I have often had on similar occasions of proffering what I truly feel—the deepest and most sincere interest in all the proceedings and principles of this glorious institution. I simply and honestly avow, that while dread has existed in the minds of some pastors regarding the position and character of Sabbath-school teachers—and there is some little jealousy lest they should tread too closely upon the heels of the ministry—I have ever felt that to co-operate with them is one of the highest distinctions of the Christian pastorate; and, so far from dreading that our brethren should tread too closely upon our heels, I feel that their progress is another incentive to us to advance the quicker—(Cheers). If there be a work in which man can engage nobler than another, it is that in which this great body of individuals now present are occupied—to fashion minds after the likeness of Jesus Christ—to impress the spirit with the deep and holy influence which we ourselves possess. While legislators, that profess to legislate for the people, may adorn the senate-house with the charms of their eloquence, I hold that a Sabbath-school is a better scene for the instruction of the people, and the moralisation of all classes, than academic halls or the senate-house. Raikes requires no monument. His monument is in every Sunday-school—in every Sunday-school teacher—in every spirit now in heaven saved by the instrumentality of a Sunday-school teacher on earth—(Cheers). When Raikes discovered that idea—the most philosophic and practical—for the amelioration of human misery, I hold that he received the knowledge of that moral lever that is destined to move the earth through all time, and into eternity itself—(Loud cheers). Many years have tested the principle, and I hold that it is too deeply and broadly seated now to be shaken by any attempts of anybody or of any class of individuals. The good old tree has struck its roots into the earth; we are willing to lop its branches and give them direction; but it is not for the hand of Sir James Graham, supported by a majority of 100 in the House of Commons or 300 in the House of Lords, against the vast majority of the people, to strike a bough of it through or level it with the earth—(Cheers). The progress of that measure, to which reference has been made—that bill which has been so kicked to-night, that all I could do would be, in your name, to kick it out—(laughter and cheers)—the progress of that bill has just been a beautiful exhibition of the Jesuitism of Protestantism which is now rampant in the higher classes of the country. Reports were published—reports condemnatory of the principle of schools and their working. Did Sir James Graham dare to bring forward that bill before these reports had told on the House and were made public? The policy of Sir James Graham was this, to get Lord Ashley to make a speech with deep, dark colouring, and then, when he had caught the House in a strong fit of sentimentalism—which is cheap, for it cost them nothing—(laughter)—then comes down Sir James Graham, with the sneaking, dirty craft of the smuggler—(laughter, and reiterated cheers)—who comes behind some gallant bark, with its broad canvass set and gallantly entering into port, and, when every eye is fixed on her progress, the managers of the smuggler, seeing that all eyes are so fixed on the majestic ship, sneaks away quietly, unseen, and safely—(Cheers). After Lord Ashley comes Sir James Graham, when the House is in this official sentimentalism, lamenting with all plausibility the ignorance of the people, and urging the imperative duty of Government to endeavour to do something to instruct them. I do not say that our system of instruction is perfect; I



will not flatter my friends here at the expense of truth and my own convictions. But is not the philosophy of education even now in its infancy? What do the best men know about it—even those who have the most leisure? And are we to expect that Sunday-school teachers, who can snatch only a few hours in the week from their labour for preparation, can comprehend the subject so fully as not to make a single mistake in working out the details?—(Hear, hear.) But, let me add, this education is better than all the routine of official arrangement. I would rather trust it to men and women who love the truth, and who have affection for the children committed to their care, than to a man the most philosophical in all the principles of his discipline, and who is the clearest and the most accurate in the manner in which he enforces his statements—(Cheers). We do not accuse the commissioners of wilfully misrepresenting the truth. I know that there are great temptations in the way—that a briefless barrister or a hungry commissioner—(laughter)—has great temptations—(Hear, hear). I know it, and as an honest man I will not do them injustice; but I will give them credit for as much candour as I give Sir James Graham for honesty, and Dr Hook for charity—(Loud cheers). I go upon the simple principle that the suppression of what is true is as much falsehood as the suggestion of that which is untrue—(cheers); and that we are just as guilty of misrepresentation if we keep back the prominent facts that come before us as if we make mis-statements to tell on the public mind—(Hear, hear). They mention the case of a Sabbath-schooler who, having been five years in school, did not know who Jesus Christ was. Why did they not say how many there were who did know who and what he was?—(Hear, hear.) Why did they not mention the name of the school? Besides—I say it solemnly and calmly, and I should say it if the parties were present—that if they will tell me that there is a Sunday-school in England in which there has been a child for five years who does not know who Jesus Christ is, I will answer them by saying, that they may be honest men, but they are deceived, and I will not believe it—(Cheers). Do you?—(Cries of "No.") Is it possible for us to conceive of a child of ordinary intellect being five years in any school and being so completely ignorant as not to know who Christ was? If a man goes to Lancashire and speaks in the dialect of Devonshire, if a man goes to Yorkshire and speaks in some dialect which is unintelligible there, I do not wonder that a child does not answer the questions put to him or gives false ones—(Hear, hear). But, if a man went calmly and honestly, and speaks in a tongue intelligible to all, and said he received such an answer, I must say *credi Judeas*—(Cheers and laughter). I do not say that our schools are perfect; we have many things to remedy, and we must say that our antagonists have something to remedy too—(Hear, hear). We are not altogether bad, although we are black-balled and misrepresented. I do not think, notwithstanding this numerous audience of teachers, that if we went to examine a theatre we should find any of them there. I question whether, if we went to a race-course, although we might see a few perhaps in the guise of the clerical character, any of us would be found there—(Hear, hear). I question whether, if we passed along Pall-mall, we should find you in the club-houses there, taking your theology from *John Bull* and your morals from the *Age*—(Laughter and loud cheers). I question extremely if, in the body of Sunday-school teachers, I should find one reverend buffoon writing in the "Edinburgh Review" against religion in its clearest and noblest principles—(Cheers). Moreover, I question if I should find one bound to teach the doctrines of truth teaching those of error; and one living by the fruits of the Reformation and calling that "a broken limb badly set"—(Cheers). At least we are honest if we are ignorant, and we teach what we profess to do. We do not take funds for teaching that which we have sworn to overthrow; in fact, we take no funds at all—(Cheers). We have no apostolic succession, and we do not want it—(Applause). We want something better than apostolic succession—we want apostolic character, and principle, and feeling, and life. We have not been crammed at Oxford with scholastic learning, but methinks that we have that which is better—good common-sense steeped in Christianity—(Cheers). It may be that we do not always talk according to grammatical rules, and Sunday-school teachers are sometimes guilty of such mistakes in this respect as might make the bones of Cobbett rattle in their grave, and bring Lindley Murray back to earth—(Laughter). But, if we do not speak grammar we speak Scripture. If we do not speak grammatically, we do not speak heresy in measured sentences—(Hear, hear). All this may be very Puritanical, and people say that they do not understand these things—(Laughter). We do not understand the excitement of the race-course and the coursing-field, and God forbid that we should. We do not wish to experience the joy of immortal man in beholding the tortures of the hare, or the exertions of the racer, and we have no wish to understand it. As to Puritanism, all that we want is a little more of it—a little more of the good old spirit that roused England to display a chivalry that spread throughout it, and, under a statesman—the Napoleon of the sixteenth century—made her flag respected in every ocean, and, by its power and energy, raised a living principle that nothing but a living Christianity could sustain and direct. If you want to see a Sabbath-school teacher, do not go to the theatre, or the ball-room, but go to the house of the sick or afflicted, as he watches over the child whose mind he has instructed, and whom God has laid aside. If you would see him, go to the prayer-meeting, where he is moving heaven with the

earnestness of his entreaties. If you would see him, go to his retirement, when he is seeking the improvement of his mind and macadamizing truth, that he may make the road to it easy—(Cheers). In a single word, if you would see him, go to his retirement, where, on his bended knees before God, his soul is poured out for the entire church, and for those whom God has committed to his trust. There, my friends, let Puseyism find you—find you in the place in which you should be, because you are in the way of duty—(Cheers). If all this be true—and we admit that there is much mistake and misapprehension—I still ask, in the spirit of Mr. Smith's statement, this question—Are you prepared to abandon the free and spiritual agency of Christian men and women for a paid and compulsory system of instruction on the Lord's day?—(Cries of "No.") With all its faults, is it not unspeakably better than that? Will you hand over to the influence of the Puseyite clergy of this country—(hear, hear)—the instruction of the minds of the people?—(Cheers.) Are you prepared to consign it to the tender mercies of that body that has proclaimed your ministers the successors of Coran, Nathan, and Abiram, and has declared that marriages solemnised by their hands are legalised adultery?—(Cries of "Shame!") Are you prepared, as Englishmen, as Christians, as Protestants, to hand it over to that body—to individuals aspirant as Rome is, but without a particle of the honesty of Rome, for Rome tells you what she means, and she acts out her own principles—(Immense applause). If you are not prepared to adopt that alternative, then, I say, let the whole energies and manhood of your Protestantism be fairly and fixedly aroused—(Cheers). We live in the throes of a great crisis; we cannot mistake it. No man can be so blind as not to perceive this, that the next fifty years will tell more on the future destinies of the world than, perhaps, any two or three centuries that have gone before. I contend that every man is bound by the solemn responsibility which God has devolved upon him, as a Christian and a Protestant, to do his share of the work, whatever be its extent. If there be a recreant spirit present—if there be in the whole line of Dissenting denominations—Wesleyans, Independents, Presbyterians, Baptists—a single party that shall now flinch, on their heads future generations will heap the curse due to treachery in selling principles and freedom given to them by their fathers, and which they ought to have bequeathed to those who succeeded them—(Cheers). That is the tribunal at which we must all stand—the tribunal of history and the judgment of generations yet to come; and if we wish to pass through it unscathed, and with honour on our heads, it becomes us to be firm and unflinching. Let each one feel that on his own head and his own hands depends the conduct of this great struggle—(Cheers). I do not say that the bill will pass. I cannot say that it will not—(Hear, hear). There are some men so infatuated that they care not what they do; and some men so vain that they riot if it should be in the ruin and eversion of the principles of constitutional liberty—(Hear, hear). But I think the Ministry have their hands full enough of religious points already. They have something to do with reference to our non-intrusion brethren in Scotland—(Hear, hear). They have something to do when they look to the East, and see the modern Sampson running away with the gates of Somnauth—(Immense cheers). When they behold him who has some other parallelisms to the ancient Sampson as well as that, especially in the length and strength of his hair—when they see that they can scarcely defend his conduct in that act, while in their own country the spirit of religious freedom is rapidly rising, as evinced by the number of petitions laid on the table of the House last Monday—a number which, I am bold enough to say, if Government should persevere, would be doubled before another month—(Cheers). I say that if, with such obstacles surrounding them, they can venture to proceed, they indicate a degree of fool-hardiness that amounts to practical insanity—(Hear, hear). One good thing has come out of the bill—and it is a great thing to say that any good has arisen from it—it has unmasked our enemies—"Hear, hear," and cheers)—unmasked them, I think, somewhat prematurely for themselves. I am sure that if Sir James Graham had been aware of the tempest that he was bringing around his head, he would have been quiet rather than have provoked this contention. Let us feel this truth, that while we have been taught the policy of our enemies, we have also been taught our own strength—(Cheers). There is an Italian proverb, and a striking one, that if you turn yourself into a sheep, the wolf will soon be down upon you—(Laughter). We have been too long quiet—(cheers); and while we have been quiet the enemy has been sowing tares, and is now reaping his harvest. Let us feel that there is strength enough still in the country to bear up against the pressure, from whatever quarter it comes—whether from Graham with his tail, or from Leeds—and firmness enough in the manhood of British spirit and British piety to repel the attack—(Loud cheers). Men and brethren girt you like men, rise to the crisis through which we are now about to pass; and, while a single shred of the banner of freedom is still floating, follow it on to glory and to victory—(cheers); to a victory, secure, final, and complete, although gained after many hard struggles; a victory which, if we should secure it by perishing ourselves, will yet yield a noble reward in the emancipation of the public mind, and in the glory with which coming generations will crown our memories—(Loud and reiterated cheers).

The resolution was then put and carried.

The Rev. Dr. Cox rose and said: I almost feel inclined at this late hour, and in the very excited state

of the assembly, simply to move the resolution—(Cries of "No; go on.") I almost thought that the two gentlemen who spoke last had made my speech for me—(laughter); because their speeches related to the subject upon which I am called to speak. But, since you think that something may yet be said, I will venture to claim the attention of the assembly for a few moments longer. Unhappily for myself, I have been prevented for several years from attending at the important anniversaries of this institution through the pressure of many engagements at this season of the year. I feel, and I have felt, the privation the more because I think that meetings like these are calculated to do much good. They tend to prevent our minds from sinking into a state of apathy; they tend to bring multitudes together mutually interested in the prosecution of one great and important object; they tend to promote the salutary agitation of the mind upon subjects which, in this great empire, are perpetually calling for our attentive consideration; they tend to expand the thoughts, to elevate the mind, to bring us to the contemplation of great and general principles, and to teach us what we are and what we have yet to do. The Sunday-school Union is an institution which must on every ground be endeared to our hearts. We are to regard it not merely in relation to the present, but the future. It comprehends, indeed, mighty benefits of an important kind; but it is, after all, looking to the vast futurity before us, chiefly preparatory. Much has been done in the course of the last fifty years. I somewhat disagree with my friend who stated that it would be wise to purchase the house in Gloucester, and build a monument to Rakkes. There is something cold as well as costly—aye, and decaying, too—in "stone"—(Hear, hear). But there is something that never grows cold in the best affections of those who love a man that has benefited his fellow-creatures—whose monument is not to be built, but has been built, and is rising on high and standing forth in the contemplation of the world around us. His nature is his monument, and it lives in the hearts of all. I will not detain you by enumerating the benefits of Sunday-schools; but the immediate benefits are various; we see in their operation the conversion of multitudes of souls to God; we see in the progress of Sunday-schools, in many happy instances, the conversion of teachers to the truth as it is in Jesus. Through the instrumentality of the active agency into which they have been brought they have been converted to God. We see in the progress of Sunday-schools the enlargement of Christian churches, and also their creation. I could tell you of instances, and these not a few, and some peculiarly important and interesting, in which, in consequence of the collecting together of a few poor children from the street, a Christian church has originated, spreading itself widely, multiplying continually in numbers, sending forth offshoots, and producing other churches—(Cheers). So that from the operations of Sunday-school teachers, even upon the smallest scale in the first instance, very enlarged and extensive benefit has ensued. I could recite to your minds immortal names—for Sunday-schools have produced ministers, missionaries, and martyrs to the truth—(Cheers). If these be the benefits attendant upon Sunday-schools already, we have reason to calculate with high anticipation what may result from them in future and in distant times. But after all this great work is preparatory only for the future. It is but sowing the seeds of truth in the fields of youth, to produce a glorious vegetation hereafter which shall delight our eyes and bless the world. What kind of population will grow up as the result of the pious and good instructions that are perpetually given in Sabbath-schools it is not very difficult to conjecture, because we know the effect that has been produced upon the existing population, multitudes of whom were Sabbath scholars twenty, thirty, or forty years ago. If we look at the state of the population at the present moment, especially with reference to two points, we may anticipate what is yet to come. There never was a time when the manufacturing population of our country was in a state of so great depression; there never was a time when those who are placed in these circumstances felt so much, and exhibited so much, of the power of that religion which it is the intention and aim of Sunday-school teachers to communicate. What amidst perpetual indication of rising misery has supported many a man in the midst of his poverty, but those consolations which Sunday-school teachers have been instrumental in conveying through children to parents? By children carrying home the bible, and the instruction communicated in the Sunday-schools, there has been a blessed re-action. The parent has sent the child to the school, perhaps, not on the ground of high principle, but from a strong feeling influenced by the customs of others around him; the child has then carried home to the parents who could not read the instruction imparted, and parents have thus been prepared for that eternity on which they were about to enter. In my opinion the character of our people in the lower classes at this moment has been much influenced, if not entirely formed, by the operations of Sunday-schools, during the last fifty or sixty years. What is that character? We are brought into a state of contest with our Government; we are brought into a position in which the people of the land feel themselves wronged. In other times what would have been the result? What would have been the course of procedure? It is not the instructed but the ignorant part that have been the factions in every period—(Hear, hear). If we look back for a few years, we shall find in former and less enlightened times that when the inhabitants of the country were dissatisfied they resorted to arms, to overthrow and revolutionise the land in which we live. But what is



the present feeling? A calm, humble dependence on Providence; a course that bespeaks minds enlightened with the truth, for tens of thousands of them were Sunday-school children years ago; but are now grown up to manhood under Scriptural principles, which are not the principles of faction, not the principles of revolution, but of fear to God, and honour to those to whom honour is due; principles which lead them to stand firm on the great foundation of truth—which have taught them that, though they are to be firm in resolution, they are to be kind in feeling, determined to render to Cæsar the things that are Cæsar's; but, if Cæsar attempts to induce or compel them to render to him what belongs to God, they say "No—(loud cheers); we must render to Cæsar the things that are Cæsar's, and to God the things that are God's"—(Cheers). The motion relates to the subject to which continual allusion has been made this evening. It is to the following effect:—

"That this meeting cordially approves of the measures which have been adopted by the committee in presenting a petition to the House of Commons against the bill for regulating the employment of children and young persons in factories, and for the education of children in factory districts; in sending copies of the bill to the country unions for their examination, and in convening a special meeting of the members of the union; and that the committee now appointed be instructed to watch the further progress of this measure, with especial reference to its influence on Sunday-schools."

I contend that the title of the bill is not correct; it ought to have been this—"A bill for preventing the employment of children and young persons in factories, and for checking the education of children in factory districts"—(Cheers). This is the amendment which I should move on the title of the bill. I am not sure but what this society and some others may have something more to do than sending copies of the bill to the country unions. I think it has been well for them to send these copies, but I think that things are coming to such a pass that they must send persons to pervade the country districts, and to rouse them to a proper sense of that danger which is not passed, but which is just like the thunder-storm which sometimes arises. The thunder rolls over, and the lightning flashes upon us, and in a short time the storm seems to have passed away; but, by-and-by, some other gusts of winds arise, the storm turns round, and it becomes more awful than before. Some suppose that the bill is susceptible of modification, but I am for no modification—(Cheers). It was supposed that the thunder would roll by, but, instead of that, it has come back, and is still hovering over us in all its terrible character. The resolution says, that "The committee now appointed be instructed to watch the further progress of this measure, with especial reference to its influence on Sunday-schools." I am disposed to move that they should watch the further progress of this measure—if further progress it is to have—and that they should watch its influence on Sunday-schools; but my hope is, that legislators may learn that they may become wise, and withdraw a bill which is too vicious in principle ever to be mended—which is incapable of satisfactory alteration—(Loud cheers). Some attempts have been made by a most respectable and most respected individual to amend it, by introducing certain resolutions, which he himself has in a great measure withdrawn, though he still refers to two to be produced in committee. I venture to predict that they will never be produced in the House of Commons—(cheers), for the people say that the bill itself must be withdrawn. I am sure you will sympathise with the sentiment that the people ought to be heard, and they must be heard; and though Sir James Graham has, in fact, touched our sacred ark with his meddling legislation—though he may persevere for a time—and though he has, in fact, given the go-by to the petitions of the people, because we know that the people prayed, not for an amended bill, but that it should proceed no further—we must not relax our exertions. The public voice has not been heard. The petitions have been cast beneath the table, though nearly 12,000 have been presented. I, therefore, suggest to my fellow-countrymen and fellow-labourers that they should petition again—(Loud cheers). Let them make their murmurs of just dissatisfaction heard in higher circles, and thunder at the door of the House of Commons till they are heard, and we obtain what every enlightened statesman must wish we should do—justice and religious equality—(Loud cheers). This bill is an infringement of our civil and religious liberty; it attempts an impossibility. The object of it, as its proposer intimates, is to unite the compulsory and the voluntary systems. All agree in this, that it is very important that the people should have religious education; but they do not all agree that party politicians and Governments should attempt to impart it—(Loud cheers). What do Sunday-school teachers ask? To be left alone—(cheers); to be allowed to go forward, free and unfettered in their present course. They ask that they may go to their schools and teach the children, and train souls for a glorious immortality in their own way—(Cheers). I never knew or read of a Government in any part of the world that interfered with the religious feelings of a people that did not disparage itself. I look to the past—to the period when Lord Sidmouth brought in his bill—and I ask how was that measure defeated? By the petitions of the people—(Cheers). Let them try again; let them petition; let them present themselves constantly before Parliament. We wish the Queen—and may God bless and preserve her—(loud cheers)—to reign over an enlightened, an instructed, and a Christian people. But if this great consummation is ever to arrive, the religion of the people must be promoted by the people—(cheers), and through their instrumentality. If this society is allowed to continue in active operation, Christianity must spread through the land. I see the pledge before me, in the multi-

tudes by whom I am surrounded, that there is a feeling, deep and solicitous, for the advancement of the best interests of the rising race. It is proved by the costly sacrifices which you are called to make, both of time and labour, in the instruction of the children. I hail, and I am sure your lordship hails, the appearance of this assembly. It is not often that your lordship comes to an assembly like this; you are accustomed to other scenes, where debate and controversy prevail, and where sometimes unjust bills are proffered and fabricated; but you have now come to a scene calm and quiet—(laughter), each indulging the feelings of his own mind, and anxious only to promote his own principles. Excited we may be, but it is an excitement of principles, not of passion—(Cheers). It is an assembly of Christian teachers and Christian people, who know how to discriminate between the one and the other. They speak warmly because they feel strongly; and they applaud sentiments which flow from the warm feelings of the hearts of the speakers. But still I say that this is a meeting where religion and devotion rise superior to all the temporary excitement of the moment; and it presents, therefore, to your lordship's view a scene of hallowed excitement and of eager desire for the promotion of principles which we are called to maintain—(Cheers). On these grounds I move the resolution, concluding with the hope that the people will never relax their efforts till this bill be abandoned—(Loud and long-continued applause).

The Rev. Dr JENKINS said, I have been requested to second this resolution. I congratulate you that as yet we have a Sunday-school, for as yet the Sunday-school extinction bill is not passed—(hear, hear); and so long as you have a Sunday-school union, and you be firm and faithful to yourselves, it never shall pass—(Cheers). I wish you as friends of Sunday-school instruction, and the friends of education, to prove that your firmness and your attachment to religious liberty is undiminished. I wish you also to prove to gentlemen of the House of Commons that the English lion is not a mere John Bull—(laughter); but that when he is awake to the possession and the consciousness of his energy, his roar will make even them understand that they must consult their own safety before they meddle with his claims—(Cheers). It is happy for us that "they who would be free themselves must strike the blow"—(Cheers). It seems that all the speakers this evening have been oppressed with the nightmare of this bill, but let me congratulate you that it is but a mere nightmare; let us awake, and the ugly goblin will retire of itself—(Laughter and cheers). We have therefore only to be true to our own principles of religious liberty. It would really be consistent with the principles of this institution and of those societies, which will meet together in the course of this month, actually, and fairly, and honestly, to move a vote of thanks to Sir James Graham—(laughter)—for what he has been doing; inasmuch as he has awakened us from our slumbers, and, as has already been intimated, has taught us our own strength; and since we have learnt what that strength is, we ought to be rather dogs and bay the moon, than allow such a strength to be wasted—(Cheers). Forsooth, they wished to cajole us into the acceptance of this abominable bill; and when they learned from our numerous, and eloquent, and powerful petitions that we would not have it, they tried to modify it. But let our motto be, even to death, "No modification—(loud cheers)—in one jot or tittle of it." If they will have anything at all, let them have the bill, the whole bill, and nothing but the bill, and we shall know how to fight it—(Cheers). Let me recommend you to say as the principle on which you act—

"We will not, will not have it;  
It is a wicked bill;  
Tho' they may trim and dress it,  
'Tis wicked, wicked still.  
As long as we are English,  
And we have hearts to feel,  
We'll never, never truckle  
To Graham or to Peel!"

(Laughter and immense cheering).

C. HINDLEY, Esq., M.P., on rising to move the last resolution, was received with continued cheering. Being (he said), like your lordship, somewhat of an Irishman, if not by birth, still by dear associations and residence, I will take care not to commit the blunder of an Irishman, by never moving the resolution, but sitting down without it; I will, therefore, move:—

"That the cordial thanks of this meeting be presented to the Right Honourable Lord Morpeth for presiding on the present occasion."

You can get Lord Morpeth here—I would that we could get him in his seat in the House—(Deafening applause). When one friend and another of civil and religious liberty dies, we cannot spare Lord Morpeth—(Renewed cheers). I do hope, and I say it from the bottom of my heart, that no long time will elapse before your lordship again takes the seat you previously occupied; and that we shall find you there fighting again the battle of civil and religious liberty—(Loud cheers). I did not, however, come here to offer my own opinions, but to hear those of this meeting, as to the modification of the Factory and Education Bill. I have not been long with you, having been unavoidably prevented; but I have seen enough of the feeling of the meeting to know that it is utterly impossible for the Government to pass that bill—(Immense cheers). We have had nearly 12,000 petitions against the old bill, and, if they want it, we will have 20,000 against the new—(Loud cheers). I was scarcely ever more fatigued in my life than I was in presenting 500 petitions against the bill the other night; but I will be more fatigued still, for I will have 1,000 the next time—(Loud cheers). Let us have such a strong demonstration against the bill that the Government shall deem it

wise to do what I thought they would have done long ago, divided the bill into two parts; and let us, at a future session, calmly consider the important question of the best mode of educating the people at large—(Cheers). I find you are not satisfied with these modifications—(Loud cries of "No, no")—though they were called an olive-branch—(Laughter). What unreasonable people you are not to be satisfied with an olive-branch—(Laughter). Sir James Graham almost preached a sermon the other night—(renewed laughter); he told us that we ought to love one another. I wish he knew something of the feelings that animate the Sunday-school teachers from one end of the country to the other, and he would know that, at all events, they do love each other—(Cheers). This is a Sunday-school Union, and we have learned to be attached to each other; and for what reason? Because no particular Sunday-school, or set of Sunday-schools, pretend to be better than the rest, or to have an undue preference over others—(Cheers). We stand upon an equality, and attempt to promote each other's interests and the general welfare; but I must confess that I felt, when Sir James Graham was delivering his speech, something as you did when you read it. He brought the olive-branch, but I did not recognise him as the dove—(Loud cheers). No, I thought, you are a raven, and you will not find the waters assuaged—(Reluctant cheers). I think the expressions employed this evening, and the proof before me, show that I was not wrong—(Cheers). I said he gave us a sermon, and stated that we ought to love one another. I thought I might have replied to him, that there was a passage of scripture which it would be well for him to consider. What says the Apostle? "Let your love be without dissimulation"—(Laughter and long-continued cheering). "Faithful are the wounds of a friend," but I do not like that love which takes me by the beard and strikes me under the fifth rib—(Renewed cheering). Let me direct your attention to two clauses of this bill, which it is said were intended to encourage love among the people of England, and especially among the children of England. It declared that, connected with every Sabbath-school formed according to the provisions of the bill, there should be a class-room, which should be devoted to the religious instruction—of whom? You would naturally have supposed of all these children, according to the different opinions of their parents and religious teachers. No such thing; that class-room is to be devoted to the religious instruction of those who attend the National Church. What is to become, then, of these children who are to be taught by the different dissenting ministers? It might happen to rain when the Independent or Baptist minister—when Dr Cox or Mr Smith arrived, and you would say that it would be a pity for the children belonging to these denominations, or to others, to go out, seeing that this room was empty; but no, they must go to some other place which is prepared for them, not by the bill, but by their friends—(hear, hear); the next public-house it may be—(Laughter). But if some people were as intolerant as those who call upon us to love one another, they would not be received; and if there were not a dissenter within a quarter of a mile, these children might go that distance through the pelting rain before they could receive their religious instruction—(Hear, hear). This is not justice—(Cheers). It is the way to make the children look down upon each other. Here are the children that remain under the roof, having a special room, and they would suppose that the others were beings of an inferior order; and they again would consider that they were persecuted for righteousness sake. It is time to understand the great principles of the New Testament. I hope the period will come when we shall learn that we are followers of the same Lord and Saviour. I hope you will do your utmost to promote petitions against the education clauses—(Cheers). You have sufficiently manifested your disposition to-night. You have pronounced a verdict that that bill is not satisfactory; and I am quite sure the Government must see that, however much you desire the accomplishment of the great measure, with a due regard to all sects and parties, yet it is not the time to carry the measure into effect—(Loud and long-continued applause).

W. H. WATSON, Esq., seconded the resolution, which was carried by the audience spontaneously rising, and was followed by tremendous cheering.

HIS LORDSHIP then rose and said, after the long period of time during which you have been detained in a state of some pressure, and also after the indulgent attention with which you were pleased to listen to me at the commencement of the evening's proceedings, I should be the last person to think of inflicting any further trespass upon you. But I must assure you, and you would give me credit without the assurance, that I deeply prize the honour, and shall long remember the gratification, of having been allowed to preside at a meeting so vast, and influenced evidently by feelings so sincere, and to which, I think, no one can justly deny the title of being enthusiastic—(Laughter). It is not my wish, and would not have been my wish at any period of the night, to tread the ground again, upon topics which have been brought before you with so much ability, eloquence, and impressiveness. Far be it from my desire to enter into anything that savours of controversy, but perhaps, in honest candour, I ought to say, as you have been kind enough to express a wish that I should again find a seat in the Commons' House of Parliament—(loud cheers)—that I am not quite sure that I would implicitly subscribe to the whole of every statement that I have heard to-night. I think the friends of education must take this into consideration; that if they wish to establish that there is a sufficiency of education in the country, both as to quantity and quality—(cries of "No, no")—they must be called upon to sustain if themselves more



effectually than they have yet done. Much has been done, but much remains to be effected—(Cheers). With everything that has been said touching the value and importance of Sunday-schools I heartily and entirely go along with you. May they flourish far, may they extend wide, and perish every attempt to injure or destroy them!—(Loud and long-continued cheers).

The concluding hymn was then sung, and the meeting separated.

#### RELIGIOUS TRACT SOCIETY.

The forty-fourth annual meeting of this Institution was held at Exeter-hall on Friday evening, the 8th inst., and was very numerously attended. The chair was taken by J. LABOUCHERE, Esq.

The proceedings having been commenced by Dr HENDERSON supplicating the Divine blessing,

The CHAIRMAN rose and said, that, as a member of the Church of England, he rejoiced to find a field where all who held the fundamental doctrines of Christianity could unite together in the work of Christian love. He found such a field in the Religious Tract Society. In the present day there were, he regretted to say, not a few who would restrict the bounds of the Christian church within very narrow limits—(applause); but for himself he cordially agreed with the quaint, yet pious saying, "Whoever is good enough for Christ is good enough for me"—(Applause). There were some who held that it was absolutely impossible to expect the blessing of God to rest upon the labours of Churchmen united with Dissenters. He thought that the operations of this society afforded the best reply that could be made to such an assertion—(Hear, hear). The blessing of God had rested upon its labours; nor could they be surprised at it when they knew how it was conducted, and what objects it had in view. The fundamental doctrines of Christianity were revealed in its publications—not the atonement with reserve, but without reserve. They did not uphold in that institution that scripture and tradition were a joint rule of faith—(hear, hear); but that the Word of God was able alone, by the teaching of the Holy Spirit, to make men wise unto salvation through faith, which was in Christ Jesus—(Cheers). As long as the society continued to circulate tracts and publications which contained the glorious doctrine of justification by faith through a crucified Redeemer, he was confident that the blessing of God would continue to rest on their labours. There were two simple objects to which the committee had directed their attention during the past year, both of which called for serious and ready support. One was the circulation of cheap tracts and books for the purpose of counteracting the pernicious effects of Popery, Tractarianism, and Infidelity—(hear, hear); another object, of no less importance, was China. They would be brought into more frequent communication with the Chinese than had hitherto been the case; and he believed that, if they did not act up to their duty towards that country at the present time, they would be abusing the privileges they enjoyed, and reap the bitter consequences of it hereafter. Although all the Chinese did not speak exactly the same language, but different dialects, yet the written language in which they communicated one with another was the same throughout that vast empire—(Hear, hear). Thus ample opportunities were afforded for communicating with them. The Religious Tract Society, ever alive to avail themselves of opportunities of doing good, immediately saw the necessity of increased exertions in that empire. He conceived that, with respect to religious education in China, this institution had an advantage over almost every other. A deaf ear, it was to be feared, would for some time be turned to the preaching of the missionaries; but not so with respect to tracts. Even the very priests themselves were ready to receive and read them. It had been stated, with what truth he could not say, that Buddhism made its way to the Chinese through books—(Cheers). If that were so, might they not justly expect that Christianity would make its way with far greater effect?—(Hear, hear). It was a lamentable fact that, with regard to other societies with which they might be connected, a considerable portion of the contributions of the subscribers necessarily went towards the expense of carrying on the operations of the society. This institution, however, was not in that condition; all the expenses were borne by the profits of its trading establishment, and all the contributions were employed actively and directly on behalf of the objects for which they were given—(Cheers).

W. JONES, Esq., then read an abstract of the report, which contained an interesting detail of the society's operations, both at home and abroad. The number of publications issued during the year was 16,469,551, making the total circulation, in 90 languages, nearly 377 millions of copies of different publications. The benevolent income for the year was £4,980 15s. 10d.; special donations for China, £1,747 4s. 4d., making the total benevolent income £6,728 0s. 2d. The amount received for sales was £43,064 14s. 9d. The gratuitous issues amounted to £6,649 7s. 1d., being £1,668 11s. 3d. beyond the sum received for benevolent circulation. The legacies received during the year amounted to £999 19s.

The Rev. D. WILSON (Vicar of Islington) rose to move—

"That the report, an abstract of which has been read, be received and printed, and that the following gentlemen (names read) be the officers and committee for the ensuing year, with power to fill up all vacancies. And the meeting desires to express its confident hope that the committee, in all the works they publish, will continue to uphold the great Protestant doctrines of the Reformation, and thus contend earnestly for the faith once delivered to the saints."

He most fully concurred in every word which had been expressed in the report. He always felt a pleasure in uniting in the great and important labours

of the Religious Tract Society. They were standing upon a platform similarly framed with that of the British and Foreign Bible Society—(Hear, hear). In that society they combined together to circulate throughout the length and breadth of the world a book containing within its own pages everything that man, as a lost sinner, required for time and eternity—(Applause). In meeting on the platform of the Religious Tract Society they met for a kindred object; they met in order to take from that blessed volume certain grand, fundamental, essential, all-important truths, and place them before the world in those cheap and small publications which might be with facility circulated, invite the reader by their brevity, and attract him by the interesting manner in which they were put forth. Most heartily did he coincide with the sentiments in the resolution in expressing a desire that the committee would continue to uphold, in all the publications which it put forth, the great Protestant doctrines of the Reformation. There never was a period in the history of this land when it became more essentially the duty of every servant of Christ to take his stand upon the Bible—(cheers), and upon the grand and essential doctrines on which the salvation of man depended. He rejoiced in having had opportunities of circulating the publications of this society in the important parish with which he was connected. Without desiring in the slightest degree to merge or to qualify many points upon which he might differ from some whom he addressed, he would still combine and unite with them, heart and soul, in the great principles which were contained in those tracts—(Cheers). He took pleasure in the society, not only because it sent forth in its tracts the good principles of the Gospel, but sent them forth in simplicity, without controversy and without dissension; they were left to tell their own tale, or were illustrated by some simple and beautiful anecdote which might enable the reader to see the mighty power of Divine grace, and the energy of that Spirit that could enable a small tract containing the truths of the Gospel to become the instrument of the salvation of the soul. He thought they were following the pattern of their Divine Redeemer himself. His ordinary method was to deliver an instructive and a simple story, or to illustrate his doctrine by some beautiful and simple parable. The report had made especial reference to one remarkable sphere of labour which was now opening before the society, namely, China. The statesman was observing that country with eager and anxious eye-rejoicing to find that the labours of war and the anxieties of martial campaign were over, and that increased possessions and extended power and influence would be acquired. The merchant had his eye anxiously bent upon that country, looking at the opening of Chinese ports for his merchandise and traffic. The Christian, too, was watching with anxiety the prospects with reference to that land; but he had regard to the 360,000,000 of immortal souls under the mighty power of the Prince of Darkness—(Hear). Those millions were placed, in the providence of God, within the reach of British philanthropy and British Christianity, to make them converts to the Prince of Peace—(Cheers). For years, when other societies had been shut out, the publications of this institution were admitted. Tracts had been circulated, and the doctrines of the Gospel spread. Let it be the desire of every Christian, according to his ability, to enter on that field of labour, and the time might not be far distant when China should stretch out her hands to God—(Cheers).

The Rev. J. CLAYTON, in seconding the resolution, said that he was happy to avail himself of that opportunity of expressing his cordial attachment to an institution, the useful operations of which he had been permitted to witness for a period of nearly forty years. In proportion as he had observed its proceedings the society had risen in his estimation. While it contended earnestly for the faith once delivered to the saints, it did so in the exercise of holy charity and good-will towards all. He did not undervalue platform professions of union and love, but he wished it to be a love supported by action—(Hear, hear). He wished to see the exercise of that love which gave as well as took the right of private judgment—(Hear). He was persuaded that it was by these various associations of the Christian church, and the catholicity maintained in them, that they would most effectually hasten that period when "Ephraim should no longer envy Judah, and Judah should no longer vex Ephraim." The instrumentality employed, whether superior or subordinate, by the Tract Society, rivetted his attachment to it. Some of them had lived long enough to see the inefficiency of all means employed, except those adopted by this and kindred societies, to renovate the character of a fallen world. Philosophy, science, politics, and governments, have never effected it; nay, external ordinances have never done it; baptism, by the most apostolic hands, had never accomplished it; but the doctrines of the cross had achieved it. When once these grand doctrines extensively and universally prevailed, there would be illustrated, in actual and real life, the little child playing on the hole of the cocatrice den without sustaining harm. As a professed minister of Christ, he should not be suspected of attempting to depreciate the grand means employed for the conversion of the world—the sacred ministry; at the same time, from the statement contained in the report, it occurred to him that tracts had some advantage over the living preachers. Tracts had been circulated in China when missionaries were unable to gain access to that country. This society proved what could be done by the union of good men. He rejoiced in an union among denominations, but he was desirous of seeing an union of denominations of all those who loved the Lord Jesus Christ in sincerity. It was not till then that they

could expect the outpouring of the spirit of wisdom, and holiness, and love—(Loud cheers).

The resolution was then put and carried.

The Rev. Mr CAIUS WILSON, Rector of Whittington, Westmoreland, rose to move—

"That this meeting had heard, with much satisfaction, that the society continues to circulate its scriptural publications in Great Britain and Ireland, in the Colonies, and also in heathen and other unenlightened lands; and it desires, with the committee, sincerely to rejoice in the openings for usefulness among the millions of China, and is thankful for the liberal contributions which have been made for the preparation of religious works in the Chinese language."

He had pleasure in meeting with that assembly, in order to show that he was not ashamed to recognise what he believed to be the Holy Catholic Church—(Cheers). The present were great and eventful days; but he could truly say that it was not his aim to get as far removed as possible from those who differed from him on many religious topics, but rather to draw as near to them as he possibly could—("Hear, hear," and cheers). Of all the opportunities which were furnished for this at this season, the present was one of the most interesting. He had long been engaged in the writing and circulation of tracts, and he begged earnestly to impress on the minds of his young friends the beneficial results that might accrue from their distribution. For their encouragement he would narrate a circumstance that occurred at a very early period of his life. It was remarked by Henry Marten, that they would never give offence if their heart was full of love; whatever they might say, even to the most ungodly sinner, and to those older than themselves, in the spirit of love, would disarm even the most prejudiced mind. While at college, waiting to receive a friend, who was to arrive by the mail, it began to rain, and he (Mr W.) was obliged to retire to an inn; there was but one room to which he could gain access, and that was filled with officers of the Queen's Bays. Their language was so disgusting and impious, that he scarcely knew whether to retire, or to adopt measures for their spiritual good. After lifting up his heart in prayer for Divine direction, he determined to pursue the latter course. Young man as he was he ventured to raise his voice against their abominations, and to tell them of the consequences of their practices and language. So fearful was he of their rebukes and indignation, that he spun out what he had to say much longer than he should otherwise have done—(Laughter). What, however, were his feelings, when, after a dead calm for a short period, one of them said, "Sir, I am astonished that a young man like you should thus speak." Another said, "Yes, indeed, I should have thought you would have been afraid." A third uttered a similar sentiment; and so it went round the room, till at last he was so overwhelmed with thankfulness at the result of what, under God's blessing, he had been enabled to say, that he was encouraged to take out a bundle of little tracts; he gave one to each of the officers next him, and begged they would excuse the liberty he was taking. He then returned the bundle to his pocket; but what was his delight when the officers at the other end of the room said, "Will you overlook us; have you not a tract for us likewise?" And each one received with thankfulness one of those little messengers of mercy, until his stock was exhausted—(Cheers). Who could tell but, at the last day, happy and glorious results might have arisen from that effort—(Cheers).

The Rev. J. B. CONNIT, from America, in seconding the resolution, adverted to the beneficial effects resulting from the circulation of tracts and small publications in that country.

The Rev. A. HANSON, chaplain to the Gold Coast, in supporting the resolution, said that he had once heard Mr Ladd, the President of the American Peace Society, say that "facts were God's arguments;" and it was because he (Mr H.) had a fact in his possession, gleaned from American ecclesiastical history, that he came forward on the present occasion. About eighteen years back an unpretending clergyman, at that time a presbyter, but now a bishop in the Church, held the post of chaplain to the military academy at West Point. After labouring in that capacity for many years without seeing his ministry crowned with any visible fruit, suddenly there appeared to be a great awakening in the hearts of the cadets and the officers of the establishment. One evening, as he sat solitary, musing, perhaps, on the wonderful dispensation of Providence, in allowing a devoted servant to labour without success, he heard a gentle tap at the door of his study, and to the invitation, "Come in," there presented himself a young man whose countenance was familiar to him, but with whom he was personally unacquainted. The young man was exceedingly agitated, and, when requested to unbosom himself, such were his deep and stifling sighs, that it was with great difficulty he could give utterance to his sentiments. "I am come," he said, "about my soul. Tell me what I shall do—where I shall go." They spent some time together in prayer, reading the Scriptures, and expounding the Word of God. God poured out his blessing on the exercise, and the young man went on his way rejoicing. The chaplain afterwards made some inquiries with reference to him, and understood that he had, a few days previously, picked up, within the door of his chamber, a little tract. He had read it, and thus been brought into this state of mind. About a week prior to this occurrence another cadet, who had recently heard of the death of a pious and beloved father, in accordance with the dying wish of that father, introduced himself to the chaplain, who prayed with him and talked to him. The young man did not appear to be at all affected by what he heard, but went away listless and indifferent. Before he went, however, the chaplain drew from a drawer two solitary tracts, one of which he



gave to him for himself, and the other with this request, "Let go of it anywhere in the barracks, it may be I shall hear from it." The way in which he heard from it was that which he (Mr H.) had already related. The chaplain, as he had said, had since been promoted to the episcopate. The cadet to whom he had referred had been permitted to graduate at the military institution, and to pursue a course of theological study; and after the lapse of thirteen years, the bishop had the unspeakable satisfaction of preaching his consecration sermon—(Cheers). That cadet was Dr Poke; the new missionary, Bishop of Arkansas; and the chaplain was Bishop McTheaine, the indefatigable and pious Bishop of Ohio—(Loud cheers).

The resolution was then put and agreed to.

The Rev. H. HUGHES (Secretary to the London Hibernian Society) rose to move—

"That this meeting cordially approves of the plan announced by the society for the increased circulation of cheap books, believing that, with the Divine blessing, they will counteract the scolding efforts made to diffuse anti-scriptural and infidel principles. And the meeting expresses its sincere hope that this new effort will be liberally supported by the friends of the institution."

It was a remark as old as Aristotle himself, that when we wish to persuade we should always commence by replying to objections. Their respected secretary had told him (Mr H.) that there were some objections to which it was necessary to reply—objections, not to the resolution, but to the Religious Tract Society itself (notwithstanding its acknowledged merits), with regard to one particular where least of all it was to have been expected—(Hear). An objection had been advanced, and speciously and plausibly advanced, against the gentlemen by whom the affairs of the society were conducted. They had heard from the report that it had been necessary to take down a great portion of the old buildings of the society and to erect new ones in their stead. The committee had been charged with extravagance in doing this. It had been said that it was an unnecessary expense, and that funds had been illegitimately withdrawn from the great and noble objects which it was the society's duty to pursue. Now, he had seen on the table a very venerable relic of antiquity—(pointing to some decayed timber which Mr Jones exhibited to the meeting). They beheld the work of time visibly impressed upon it; he had not spared it with his iron tooth; and what was it they saw? It was a fragment of one of the beams of the old building of the society, which it had been thought necessary to pull down—(Laughter and applause). If there were any objector present, he (Mr H.) was willing to promise him a piece of that fragment, that he might take it home, place it under his pillow, and dream if he would of the unwarrantable extravagance of the Religious Tract Society—(Laughter). But it seemed that all the charge that could be brought against them was, that they did not like to sit beneath timbers as rotten as the Church of Rome—(laughter and cheers), or even to transact their business in a house as crumbling and insecure as the fabric of tractarian superstition—(Renewed applause). The rev. gentleman then adverted at great length to the efforts put forth by the Roman Catholics and the Tractarians to disseminate the principles of Popery. He read several extracts from small publications for the young, issued by the latter, and pointed out their tendency to invalidate the great fundamental doctrines of the Christian faith. He could not conclude without expressing his high gratification at seeing Christians, not only of different names but of different nations, united together in the advocacy of the same great truths, and to glorify the same great name—(Cheers). He looked upon the present meeting as in some degree a pledge and foretaste of that union which he trusted all of them would one day enjoy in perfection. When he thought of such things, he could cast all fears and apprehensions for the future gladly beneath his feet, for he knew that all things were in the hands of God. He, whose attribute it was to be the searcher of all hearts, saw through the thin veil of human disguise, and all the pomp of solemn ordinances, and marked for his own those who had washed their robes in the blood of the Lamb, and whose souls were bathed in the everlasting fires of the Holy Ghost. Those were the men with whom it was his desire to be associated, and with whom he would fain be united hand in hand so long as he breathed in this world, and with whom he hoped to rise in glory when the trump of the Archangel should be heard—(Loud cheers).

The Rev. J. ANGUS, Secretary to the Baptist Missionary Society, in seconding to resolution, expressed the pleasure he felt in taking part in the proceedings of the evening. He most cordially joined in all the expressions of brotherly and Christian love to which they had just listened. He had learnt as a child, from the "Pictorial Alphabet" and the "Pictorial Bible" of the Tract Society, the first principles both of general and sacred knowledge. Several of its publications now occupied a honourable place on his bookshelves, and that place he trusted they would continue to occupy—(Cheers). As a Christian minister, and as secretary to a religious society, he begged to express his deep obligations to the institution for the readiness with which it had met every application he had made for its aid.

Dr KREMMACHER, of Elberfeld, Germany, in rising to support the resolution, expressed his regret that he could not speak in the language of that apostolic people. He could only say, God bless the great, glorious, and very dear people of England in time, and throughout eternity.

The resolution was then put, and carried unanimously.

The Rev. T. MORTIMER then moved, and the Rev. G. SMITH, A.M., Association Secretary of the

Church Missionary Society, seconded, a vote of thanks to the chairman, which having been carried and briefly responded to, the Doxology was sung, and the meeting separated.

#### OPENING OF THE LANCASHIRE INDEPENDENT COLLEGE.

THE services connected with the opening of the beautiful structure erected at Withington, near Manchester, under the name of "The Lancashire Independent College," took place on Tuesday and Wednesday.

A few particulars respecting the building, taken from the *Manchester Times*, previous to an account of the opening services may not be, perhaps, uninteresting. The college was first projected in 1838, in consequence of the inefficient accommodation at Blackburn academy. At this time, we are informed, a college of the magnitude of that now erecting was not contemplated. It was thought that a suitable building might be erected for £5,000, for which the land would cost about £2,500, and the whole sum required would probably not exceed £10,000. The liberal spirit in which the friends of this influential body of Christians received the proposal soon convinced the committee, upon whom the duty of furthering the design devolved, that much more than had been at first contemplated might actually be accomplished. The subscriptions in the course of 1840 reached the handsome sum of £14,736; and it was ultimately determined to raise and expend the sum of £25,000 in the undertaking. As an encouragement towards raising this sum, our townsman, George Hadfield, Esq., who has altogether contributed about £2,000, offered ten per cent. upon the money still wanting, and the example thus set has had the effect of since increasing the funds to nearly £20,000.

Of the kind of education and the different professors in the college, the account continues:—

"The design of the college is, like the academy from which it may be said to have sprung, the preparation of pious young men for the ministry of the independent churches; and the following, we believe, is the course of education intended to be given to the students:—

"1. Theology, including doctrinal and practical theology—pastoral duties—moral and mental philosophy—logic, with the composition of sermons.

"2. Biblical criticism, including oriental literature—hermeneutics, patristics, church history, and German.

"3. General literature, including Greek and Latin classics—mathematics, and the elements of natural philosophy.

"This course of education is to be given under the personal superintendence of three professors; and when we name the gentlemen who have received these appointments, we feel that the mention of them will be sufficient at once to ensure universal confidence, and to establish a high character for the institution. The professorship in theology has been bestowed on the Rev. Robert Vaughan, D.D., of Kensington (late professor of history in the university of London), who will also take the title of president of the college. Dr Vaughan is well known to the public by his literary reputation as the author of a *Life of Wickliffe*—a work on the *Age of Great Cities*—the *Modern Pulpit*—*History of the Stuart Dynasty*, and other works. The chair of biblical criticism has been bestowed on the Rev. Samuel Davidson, LL.D., from the Belfast institution, author of two works, *Biblical Criticism*, and *Hermeneutics*. Mr Charles Peter Mason, B.A., of the London university, has been appointed professor of general literature. The professors of theology and biblical criticism have residences provided for them in the college. The term of study is to be five years, it being understood that each student, on entering the college, shall have an acquaintance with Virgil, the Greek testament and the first three books of Euclid. The college, we have been informed, will be connected with the London university, with the view of affording the students all the advantages of that institution, as a stimulus to the successful prosecution of their studies. The college is erected on a scale sufficient to accommodate 52 students, but as one wing of the building will not be completed till the remainder of the funds has been realised, it is proposed to commence with 25 students. It was at first proposed to endow the institution with sufficient funds to board the students, and it was estimated that for this purpose a sum of about £3,000 per annum would be required; a further consideration of the matter, however, has led to a different arrangement and the Education committee in their last published report, we perceive, have recommended that six of the 25 students should be in a condition of life to support themselves (it being supposed that about £30 per annum will be sufficient), that six others may be received on the recommendation of the various churches, the required amount for maintenance being guaranteed by such churches; that seven should be received from an association to be established on the principle of the American educational societies, for the purpose of raising the necessary funds; that three be taken from scholarships which it is intended to found; and it is expected that the remaining three vacancies will be filled up by young men whose expenses wealthy individuals connected with the body may undertake to guarantee from their private purses. The building is so contrived that by completing the quadrangle, fifty students, in addition, might be accommodated whenever circumstances shall require."

The arrangements of the building are on the most complete and liberal scale. The building is in the form of the antique letter E. In the interior, comfort, convenience, and elegance are united in the accommodations. The plot of ground on which the college has been erected is about seven acres in extent, and will, consequently, afford space for convenient pleasure grounds, gardens, &c., in which the collegians may take agreeable exercise in fine weather; at other times, in addition to the promenade afforded by the cloister in front, are two cloisters behind the college, one under either wing of the building, affording plenty of shelter from inclement weather. The grounds have already been partly laid out.

Tuesday.

INTRODUCTORY DISCOURSE.—The first of the services connected with the opening of the college was held in the Grosvenor street chapel, Piccadilly, Man-

chester, on Tuesday evening, the 26th ult., when the Rev. Dr Harris, president of Cheshunt college, delivered a discourse appropriate to the occasion, "On the importance of an educated ministry." The discourse occupied one hour and fifty minutes, and was characterised by that lofty eloquence and philosophic treatment of the subject for which Dr Harris has become so celebrated. The Rev. James Gwyther, the Rev. Mr Fletcher, and the Rev. Mr Binney, of London, took part in the services. It is scarcely necessary to say that on such an occasion there was a crowded congregation.

Wednesday.

PRAYER MEETING.—On Wednesday morning, at half-past nine o'clock, a preparatory prayer meeting was held in Zion chapel, at which there was a considerable attendance. A large number of ministers were present, as well from the distant provinces as from London. The minister of the place, the Rev. James Gwyther, gave out the hymn, and prayer was in succession offered by the Rev. Thomas Sleight, of Wavertree; Rev. W. H. Stowell, theological tutor of Rotherham college; and the Rev. J. A. James, of Birmingham.

OPENING OF THE COLLEGE.—The ceremony of opening the college commenced at eleven o'clock on Wednesday morning, in the library of the institution. The door of a lecture room, adjoining the library, was thrown open, so that persons admitted to it might also take part in the proceedings; and, although the weather was exceedingly wet and unfavourable, both the rooms were crowded with ladies and gentlemen anxious to witness the ceremony. Among the gentlemen present were a great number of the leading contributors to the building fund, and ministers of the body. The service was opened by reading and singing, after which Dr Raffles gave a short address chiefly in reference to the building, its object and arrangements, read the trust deed, &c., and concluded by offering the dedicatory prayer, asking the divine blessing on the institution. Dr Vaughan then came forward to deliver the inaugural address. He commenced with an apology for his occupying so prominent a position on the present occasion. He then referred, in beautiful language, to the pleasure that they must all feel in so great an undertaking, as the college in which they were assembled having been completed, referring to various well known characters in history as an illustration of the subject. After a passing remark on the absence of some honoured friends who were incapacitated by affliction, or whose removal from this life had prevented from attending, he went on—

To the truly devout mind, the great interest of this day must arise from the relations it may seem to bear to the piety of our churches, and, through them, to the religious state of our country; and, we may perhaps add, in some degree, of our common nature. It is to thoughts associated in this manner with the spiritual nature of the purposes for which we are convened, that I am desirous of restricting your attention. The real value of protestant nonconformity has always consisted in the strength of its scriptural piety; and the real value of that effort, the consummation of which we are now convened to celebrate, will be only in proportion to its relation to that object. And there are many lights under which we may view this edifice of a kind adapted to convince us that the cause to which it is this day dedicated is eminently the cause of truth and godliness. With this view, we shall look at the structure, in the first place, in its relation to the character of the men who have been conspicuous in the history of protestant nonconformity. If it can be made to appear that this building owes its origin to principles which have had place among us as a nation during many generations, and that these principles have always derived their strength from their alliance with conscientious integrity and devout affections, it must be reasonable to conclude that a work so good in its origin must be good in its own nature and good in its tendency.

He then considered the edifice in relation to the history of protestant nonconformity generally—

"We are now assembled as protestant nonconformists; and in this character, while we do not mean to impeach the ancestry of other religious bodies, we mean to claim an ancestry of our own, and one second, as we think, in its honourable qualities, to no other. Our principles are old as the English reformation; and in the history both of puritans and nonconformists, they stand associated with exhibitions of character to which, for the most part, we are prepared to do a heartfelt homage. We do not need to be reminded that it is possible to point out deficiency and fault in the spirit and actions of the men adverted to; nor are we ignorant in respect to the scurrilous and malignant terms in which their principles and conduct have been assailed, down to our own time. But we can separate between the faults of the puritan and nonconformist character and its excellencies. The gold was not without alloy; but it was there. The chaff may have been mingled with the wheat; but the breath of time, which has chased away the one, has left to us the other."

Their distinctive principles as independents next came under review, and their accordance with divine revelation. Independency, considered simply as that principle which secures to a church its proper independence, was not necessarily opposed to all gradations of office among ministers—or to the use of forms of prayer—or to delegated powers in a particular church or association of churches, for purposes purely energetic—or to great variety of method in the introduction or exclusion of members, or other exercises of discipline—or to a considerable degree of sympathy with more ancient or ornate matters of taste in connexion with ecclesiastical edifices—so far as these things might be consistent, in the government of any particular church, with the apostolic injunction, "Let all things be done decently and in order."

We have only room for one more extract in relation to a state church—

"While there are things which belong to Caesar, and which the church should render to the civil power, there are things which belong to God, and which the church should not render to any authority below the Supreme. We mean not to put the question offensively, when we ask if it can ever be proper that the ministers of the church should even seem to receive their lessons in religion from the ministers of the state; or that the supposed church of Christ should even seem to hold a place as a dependent and subordinate upon the world? In this view, ecclesiastical independence and ecclesiastical consistency must appear as the same thing. The church is the recognised teacher of the state, the appointed regenerator of the world; and that she may fully discharge her office as such, it is strictly necessary that she should be free—in our sense, independent. But the grand difficulty has been, that while the ministers of religion have rarely failed to show themselves more or less alive to any invasion of the relative places of the ecclesiastical and civil power, those two forms of power have become united, and the repugnance of such men to state domination, has seldom been so deeply fixed as the passion with which they have clung to state



emolument. State authority or fear has prompted them to concede that Christianity, though descending from the King of heaven, is as powerless a thing that it must utterly perish if not taken under special guardianship by the kings of the earth. That the relinquishment of state patronage is an indispensable condition of freedom from its ascendancy—in other words, that the church which would be self-governed must be self-sustained—is the simple but momentous truth which is now forcing itself on the attention of protestant and catholic, over the surface of Europe and throughout the civilised world. This truth, which is now finding its way as with new power into conclaves and cabinets, is that cardinal maxim which the fathers of independency rescued from comparative oblivion, and placed within the full light of scriptural illustration and truth two centuries since, and that maxim also from which we are content to derive the name by which we are distinguished as a religious body."

The above gives but a faint idea of the general tenor and character of the address as delivered on the occasion. The address was concluded by a prayer of great beauty and simplicity.

**THE DINNER.**—A cold collation having been spread in the dining room of the institution, with some additional covers in the reception room, about 200 gentlemen partook of dinner, after the opening ceremony had concluded. The Rev. Dr Raffles took the chair, and was supported by the Rev. Dr Vaughan, president of the institution, and professor of theology; the Rev. Dr Harris, the Rev. J. A. James, of Birmingham, the Rev. Thomas Binney, London, the Rev. Dr Davidson, professor of biblical criticism; Mr Chas Mason, professor of literature to the institution, George Hadfield, Esq. (late treasurer), James Carlton, Esq., treasurer, Rev. Dr Clunie, secretary, the Rev. R. Fletcher, Alderman Callender, the Rev. Dr Halley, and the Rev. J. Kelly. Jas. Kershaw, Esq., (mayor) took the vice chair, and was supported by Samuel Fletcher, Esq., J. Cheetham, Esq., E. Armitage, Esq., and other influential gentlemen. The Rev. J. A. James was the first speaker, and was followed by George Hadfield, Esq., the Rev. R. Fletcher, the Rev. Dr Halley, the Rev. T. Binney, and the Rev. Dr Harris, &c., &c. Various toasts were proposed, and subscriptions to a large amount announced. Dr Vaughan consented to allow the printing of his address.

**THE PARTY.**—The proceedings connected with this pleasing occasion were brought to a conclusion by a tea party at the Corn Exchange, on Wednesday evening. The room was filled with a highly respectable audience. The chair was occupied by Samuel Fletcher, Esq.; and the following gentlemen were among the principal guests:—Revs Dr Vaughan, Dr Raffles, Dr Harris, Dr Clunie, Thomas Scates, A. Fraser, J. L. Poore, D. Hewitt, John Birt, T. G. Lee, E. Jukes, J. Gwyther, E. H. Nolan, G. B. Kidd, J. Gill, M. Bramall, T. Binney, J. Pridie, R. Fletcher, W. Blackburn, J. Bruce, T. T. Davies, W. Marshall, and Jos Thompson; R. Needham, Thomas Barnes, Lewis Williams, L. Heyworth, and T. Gasquoine, Esqs. After a short address from the Chairman, the Rev. T. Scates made a few remarks. He heartily rejoiced with them on this occasion, which he hoped was the opening of brighter days to the county of Lancaster. He hoped that from this centre would flow the fountains of living water that would irrigate the whole earth [hear]. He had been delighted with the discourses he had heard in reference to their proceedings. He had long been convinced of the necessity of an educated ministry. He was connected with a similar institution in Yorkshire; but he knew there was not and would not be any feeling of jealousy, for the field was wide enough for all their exertions, and even more, could they be bestowed and supported. The Rev. J. Kelly believed that were they able to double the number of their ministers, they would advance as a body more in the course of four or five years than it was possible to conceive. He was satisfied that circumstances were at present existing most favourable to the promotion of their interests—he referred to what was now going on in parliament [great applause]. He recommended that as ministers and pastors they should attend to the training of Sunday school teachers, and if they did not improve this opportunity, they would allow as loud a call as ever was heard to pass without its having any beneficial effect. The Revs J. Pridie of Halifax, and A. Fraser of Blackburn, followed with short addresses. Dr Vaughan offered a few observations on the importance of an educated ministry. The Chairman said he would recommend them to adopt the principle of the established church, of not licensing a place of worship till the debt on it was paid. He should like to see all places of worship out of debt, and would recommend as a rule, that they should never be opened unless they were paid for. Now, as respected the money, he would freely give another £100 [applause]; and he should like that, as this institution was a sort of pattern in architecture, it should also be a pattern in other respects, such as being free from debt before Dr Vaughan gave the first classical lecture in it [applause]. Another list of subscriptions was announced, shortly after which the meeting separated. The following is the state of the funds. The subscriptions, mentioned by Dr Halley at the dinner as having been previously received towards the deficiency of £5,000, amounted to £2,909 (£100 being from Chester, £684 from Ashton, £1030 from Manchester, and £1095 from Liverpool); and to this £51 16s. 2d. was added by the collection in Grosvenor street chapel, on Tuesday evening; with donations at the dinner, £1080; ditto at the Corn Exchange, £701:—total £4741 16s. 2d., and the remainder was guaranteed from friends unavoidably absent.

#### GOVERNMENT EDUCATION SCHEME.

**THE AMENDED CLAUSES OF THE FACTORIES BILL.**—In the *Leeds Mercury* of Saturday appears a letter from Edward Baines, Esq., to Sir James Graham, on the amendments introduced into the educational clauses of the Factories bill, from which we extract

the following summary of the leading objections to it:—

"Your amended bill is open to the following objections:—

"1. It provides for a new class of schools, to be in a great measure built and supported out of parliamentary grants and the poor's rate, but placed under the superintendence and control (with no effectual check) of the episcopal clergy, and in all respects adapted to the religious instruction given by them; although in the manufacturing districts a majority of the ratepayers are dissenters, who disapprove of the forms and doctrines of the state church, and who, as dissenters, are treated with extreme disrespect by the clergy.

"2. The ratepayers, who are now for the first time required to support schools out of the poor's rate, are to have no control over the amount to be levied, but that amount is to be determined absolutely by the committee of the privy council on education, on a report from a school inspector appointed by that committee. It is not, perhaps, very likely that this extraordinary power would be abused, but the principle is clearly unconstitutional, and ought not to be admitted.

"3. The ratepayers who are dissenters, though nominally allowed to be represented on the board of trustees, are doomed to be in a perpetual minority in that board; and therefore they have no security for a fair influence in the application of the school funds, or in the management of the school's affairs.

"4. The constitution of the board of trustees absolutely insures an indisputable ascendancy to the church, and really to the clergyman. The number of trustees is to be seven. First, the clergyman of the parish is to be clerical trustee, and to be chairman with a casting vote; second, the clergyman is to appoint, by his sole fiat, one other trustee, who may be a churchwarden or not; third, the subscribers to the building fund are to elect a trustee; and as the schools are to be so pre-eminently church schools, it is probable that all or nearly all of the subscribers will be churchmen; therefore of course the third trustee will be a churchman. Lastly, the ratepayers assessed at ten pounds and upwards are to elect the remaining four trustees, on the plan on which municipal auditors and assessors are elected, that is, no ratepayer being allowed to vote for more than two trustees; which is intended to give the dissenters an opportunity of returning two, but effectually to prevent them returning more than two. It is obvious, then, at a glance, that the church would, in nearly every case, have five out of the seven trustees; and all the denominations of dissenters might, if they thought it worth while, divide the remaining two among them!

"5. The clerical trustee is still, as in the original bill, to have the entire superintendence and direction of the religious instruction, which is to be given for an hour a day on three days of the week, 'in a room a part from those scholars whose parents desire that they shall not be present at such religious instruction.' The master is to instruct the children in the church catechism and such portions of the liturgy as the clerical trustee may appoint. The religious books to be selected by the two archbishops. The school inspector not to inquire into the religious instruction given, unless he receive authority from the bishop. [The scholars whose parents desire they may not be present when the church catechism and liturgy are taught, may attend the licensed minister of the chapel in which the parents attend divine worship, to receive religious instruction, for three hours in some one day of the week, but 'at some convenient place other than the schoolhouse.']

"6. The master of the school is to be appointed by the trustees, but to be approved by the bishop, which ensures that he shall be a churchman. The assistants are to be appointed by the trustees, which almost as certainly provides for their all being churchmen. This is a new proscription of dissenters, and, if the new schools should supersede existing schools, it may have the effect of throwing dissenting teachers out of bread.

"7. As the schools are to be open on Sunday to all children and young persons 'who may wish to attend,' and as, if there should not be room for them in the church, the clerical trustee 'will provide divine worship in such school for the benefit of such children and young persons,' the inquiry suggests itself—may not this include the appointment of a chaplain to the school, to be paid out of the poor's rate? Thus we shall not only have church schools, but, as Mr Fox has said, school churches.

"8. Every arrangement provided in the bill goes to ensure the church character of the schools: the very application for the school in the first instance requires the concurrence of the clergyman or of the bishop, so that the church might prevent the establishment of a school if it thought fit: the committee of privy council, which has such large powers, is composed of churchmen: the clergyman, with his nominee or double, will have the virtual direction of the school: it is almost certain that at least five out of the seven trustees will be churchmen: of course the returning officer, who is to be elected by them, will be a churchman: the master and his assistants will all be churchmen: the school inspector, appointed by the committee of the privy council, will be a churchman: the church catechism and liturgy are to be taught in the schools, and church service performed there. In fact, the schools will be church all over, and the children of dissenters will be subject there, beyond all possibility of prevention, to church influence, and made to feel that they are a lower and certainly not a favoured caste.

"9. Whilst these church schools are to be supported out of the poor's rates, no assistance whatever is to be granted to the schools of dissenters. This is an actual going back in liberality on the part of government, which now assists the British and Foreign schools. The practical effect will be, that if the dissenters maintain schools of their own, as they probably will, they will have to pay for two classes of schools, from one of which they will derive no benefit, whilst churchmen only pay for one.

"10. This plan will discourage voluntary efforts on behalf of schools, inasmuch as it allows national schools to obtain the character of factory schools, where such may be wanted, and then, authority having been obtained to come upon the poor's rate for all deficiencies, the voluntary contributions to the schools will probably be withdrawn. Of course British and denominational schools will not be able to obtain this relief.

"11. Though children will not be prevented by the amended bill from attending denominational schools, and though their parents will not be required to protest, 'on the ground of religious objection,' against their children receiving the religious instruction of the clergyman and attending the school on the Sunday, still it will be required

site for parents to attend in order to express their wish that their children may not be instructed by the clergyman: so that dissenters will have to make an effort and to perform a disagreeable duty, and the children will be put in a position that cannot be pleasant. To churchmen all will be smooth and easy, like gliding down a stream—everything is made to flow and tend towards the church: whilst dissenters will require to be ever on the alert and making exertion, like men who have to stem the current. Even the neglect and indifference so prevalent among the working class, are thus made to answer the purposes of the church."

**THE WESLEYANS AND THE AMENDED BILL.**—We regret to be obliged at once to state that, in our judgment, the alterations made by Sir James Graham, although in some respects decided improvements on the previous enactments, are far from amounting to such a change as would satisfy the reasonable requirements of Wesleyans and dissenters. Their character may be learned with sufficient distinctness from the *Standard* of last evening, which, in the midst of its glowing advocacy of the measure, makes the conclusive admission, "the changes are but trifling changes in form, and scarcely at all changes in substance."

We have reason to know that the United Wesleyan Committee is, as heretofore, anxious and vigilant in this great matter; and that, at the earliest possible day after the amended bill shall have been published, they will communicate with the country on the subject. What their recommendation will be we of course cannot now predict; but, from the view we have ourselves taken of the question, so far as it has come before us, we do not hesitate to express our desire that they may adhere to the prayer of their previous petition, and urge the withdrawal of the educational part of the bill altogether, in order that there may be substituted for it a more just and catholic measure in the next session.—*Watchman*.

**THE TORY PRESS AND THE AMENDED BILL.**—The tone which the Tory press now assumes with respect to this bill is singular and significant. The *Standard* says—"These changes answer all the complaints of reasonable dissenters, will fully satisfy, we have no doubt, the wishes of the Wesleyan body, who are not dissenters, and yet they are but trifling changes in form, and scarcely at all changes in substances. Proof, if proof were wanted, how frivolous were the grounds upon which dissenters have raised so much clamour." The *Times*, which a few weeks ago called the opponents of the bill "a small party of violent and fanatical individuals," now declares that the Government measure is "impractical, and must necessarily fail." The *Post*, strange as it may seem, states that in propounding this measure Government "have hit upon as lucky a method of engendering perpetual strife upon the great matter of Christian education as any that could have been devised." It may be that the following paragraph from the *Globe* will partly explain the sudden change; but probably Ministers have found, from the recent agitation, that, though forced through Parliament, the measure can never be brought into practical operation. The *Globe* says, "We speak advisedly when we say that we know the names of a considerable number of Conservative members who have signified that they cannot support the Government if it persists in pressing the bill. Others are wavering in their allegiance. The bill, we repeat, will be withdrawn."

**INTENTIONS OF THE CHURCH AND POLICY OF DISSENTERS.**—Our enemy may often give sound advice, and if dissenters were seriously determined practically to answer the taunting inquiry contained in the former part of the follow extract from the *Church and State Gazette*, they might laugh to scorn the not unmeaning threat contained in the latter:—"If dissenters are as numerous, important, and formidable as they represent themselves to be, why do they not show their strength at the elections for members of Parliament? No one can pretend now that the middling classes are not represented in the House of Commons; and dissenters are confined principally to those classes. If, then, the Church of England be not the church of an immense majority, why do not the electors of Great Britain return to Parliament men who are favourable to the claims and pretensions of dissenters? The reason is obvious—dissenters, all combined, with the sole exception of Romanists in Ireland, form but a very small proportion of the whole community. Let, then, dissenters understand and feel this, that we, the church majority of the country, do not intend to allow them, a mere fractional part of the community, to usurp the powers or to defeat the influence of the national clergy. Let them be made to understand that it is quite true that it is our intention to increase the moral and religious power and influence of our clergy with regard to the education of the poor; and that in proportion as the bill before Parliament shall effect this object, in that very same proportion will it become available for its avowed objects, and satisfactory to those who are in every respect the majority of the nation."

**DISSENTERS AND METHODISTS.**—In the admirable speech made by the Rev. S. Waddy, Wesleyan minister, at Bath, on the occasion of the public meeting of the inhabitants of that city, to take into consideration the educational clauses of the government Factory bill, introduced by Sir James Graham, the rev. gentleman said, "We have referred to this bill as it affects the established church, that is, the positive enactments in favour of that supremacy; I speak now in reference to dissenters, including myself; *pro hoc vice*, amongst them. I believe that the distinction sometimes made between us (the Wesleyan and methodists) and the dissenters, is likely very soon to be at an end. [Loud cheers, and cries of 'thanks to the bill!'] Let the ground we take be distinctly understood; it is this—We claim equal



rights in any national enactment [cheers]. We concede none but an accidental superiority to the established church. Neither in the validity of its orders, the sanctity of its ministers, or any other imaginable point, has it any superiority, but that which has been given by act of parliament, and may be taken away by the same authority" [loud cheers].

**CATHOLIC INSTITUTE.**—A special general meeting of the committee was held at the rooms of the Institute, in Soho-square, on Thursday, when Dr Baines, Vicar Apostolic of the Western District of England, presided. The discussion was long and animated, the universal feeling being that it was the duty of the Roman Catholic body not to relax in their opposition to the bill. Lord Camoys, who moved a resolution to the effect that the amendments proposed by Sir James Graham did not alter the principle of the bill, and that the committee pledged itself to continue to it the most rigorous opposition, informed the meeting that he could reckon with certainty upon the co-operation of nearly all the Catholic peers having seats in Parliament, in unmitigated resistance to a measure so directly opposed to liberty of conscience; and, upon the same ground, he had no doubt but that it would encounter in the House of Commons the most energetic resistance. He was glad to find that the question had been taken up with becoming alacrity by the various bodies of Dissenters; so that the public were no longer ignorant as to the true character of the bill; and he still entertained confident hope that the scheme would be frustrated. The Rev. J. O'Neale, who seconded the noble lord's motion, said that it was peculiarly ungracious on the part of a Government that had granted Catholic emancipation to have thus attempted to make acquiescence in a particular form of worship the condition upon which education was to be given to the young and help the inmates of factories. In his opinion, the amendments introduced left the fundamental principle of the bill wholly untouched. The resolution was adopted, and the committee adjourned to Wednesday next.

**WESTMINSTER.**—A numerous meeting of the inhabitants of Westminster was held on Wednesday in Willis's Rooms, King-street, St. James's, to protest against the educational clauses of the Factories Bill, Lord Worsley in the chair. The large room was filled with a very respectable assembly, including a number of ladies, and the platform was occupied by those gentlemen who were to take a more prominent part in the day's proceedings. Lord Worsley, on taking the chair, delivered a few pointed observations on the odious religious distinctions which he described the bill to be calculated to perpetuate. Mr. C. Hindley, M.P., said, that to allow the human mind to be bound in fetters was what Britons never would submit to. He protested against the bill as being unjust, and also of a sectarian character. Mr. W. Evans, M.P., said, that after hearing Sir J. Graham's amendments he had no rational hope that the bill would be received by the Dissenters, and he had reluctantly been obliged to form the opinion that it ought not to pass. Sir George Strickland, in the course of a speech which was deservedly listened to with deep attention, and produced a powerful impression on the meeting, avowed himself "a Churchman;" but he was also an advocate of civil and religious liberty; and he was convinced that the way to support the Established Church was, not by persecution, but by extended liberality. "No man," said the hon. baronet, "who had not seen the opposition to this measure by all classes would believe that such a spirit of hostility against any bill could be roused in so short a time; and he thought that if Sir James Graham wished to bring back a little popularity, the best thing he could do would be to withdraw the bill—(Hear, hear). The measure, he contended, was the greatest failure he ever knew. It was a failure which would stick to the Government for ever. They had floundered in it, and the sooner they floundered out of it the better—(Hear, hear). The meeting was also addressed by Mr J. Conder, the Rev. Mr. Burnet, and other gentlemen, and resolutions were unanimously adopted against the bill. Mr Burnet contended that, as the Government had found the general system of education to act well in Ireland, they ought, if they wished to introduce a Government plan of education here, to adopt the same; that is to say, that the Government ought to provide funds for the religious education of the people, which is provided by the Irish system.

**NOTTINGHAM.**—On Friday, the 26th ult., a public meeting of the inhabitants of Nottingham was held in the Guildhall, in pursuance of a requisition to T. Wakefield, Esq., Mayor, signed by 41 bankers, merchants, manufacturers, tradesmen, and others of the town, requesting the chief magistrate to call "an early meeting," to enable them "to express their opinion upon the bill brought into Parliament by Sir James Graham, for the better Regulation of the Employment and Education of Children engaged in Factories." Amongst those who were present were the following gentlemen:—Aldermen Heard, Newton, Herbert, Vickers, Rogers, Frearson, Preston, Shipman, and Knight; F. Hart, Esq.; Revs. (Gilbert, Carpenter, Wilson, Wild, Linwood, and Mansfield; Mr W. B. Carter, Mr H. Frearson, Mr J. S. Fox, Mr Felkin, Mr S. Gill, Mr B. Trueman, Mr C. H. Clarke, and Messrs Biddle and Birkin. The mayor was called to the chair. Mr Alderman Heard moved the first resolution (which denounces the whole bill), and entered at considerable length into an exposure of the details of the Factories Bill. He was followed by the Rev. B. Carpenter, who confined himself chiefly to illustrating the effects of the bill on Sunday-schools. The Rev. J. Gilbert moved the second

resolution, in a speech which showed great attachment to principle:—

The bill had, he observed, derived a kind of meretricious popularity, because Lord Ashley, who supported the bill, had been represented as a man of Evangelical principles who might safely be followed. Now, said Mr Gilbert, I say it is not right to follow him at all. He had no right, because he called himself an Evangelical, to impose on the country so disgraceful a bill—(Applause). Evangelicals appeared not to know their duty between man and man—they never appear to have learnt that Jesus said, "call no man master on earth, for one is your master who is in heaven;—they never learnt to 'render unto Caesar the things that are Caesar's, but unto God the things that are God's.'" They got over this by saying that Caesar and God were the same. I know that some of the Apostles said, "judge ye whether ye will serve God or man," and that in religious matters ye should obey no other but God. Now, when Mr Lord Ashley or any other person says, "no one has a right to hold his own opinion," it is awful that he should hypocritically profess that which he does not believe. Evangelicals never seem to have learnt "to do unto others as they would that others should do unto them," to "love our neighbours as ourselves;" no! they appear to have forgot the first principles of morality. He therefore protested against following Lord Ashley as their guide. Speaking of our legislators, the rev. gentleman condemned the system of returning to Parliament raw and inexperienced young men; the consequence was, that finding themselves free from control they never were satisfied unless they were imposing laws on their fellow-creatures. The practice was dangerous, because the Legislature should not interfere with religious bodies. If they allowed the Legislature the right to say what religion should be taught, why they had the right to introduce the arbitrary principles of the Stuarts—(Hear, hear). The duty of the Government was simple, and consisted in protecting the civil rights of the people, and leaving their religious opinions alone.

Among the other speakers were Mr Ald. Hart, Beggs, Mr Carter, the Rev. W. Linwood, Jonathan Barber (a Chartist), the Rev. W. Wilson (Wesleyan), Mr W. Felkin, &c. &c. Some little opposition was encountered by the Chartists present; but, though a large number of working men were present, they met with no support. The speeches of Mr Beggs and the Rev. W. Linwood, of Mansfield, were especially spirited. We have only room for an extract from the address of the former. Mr Beggs felt it his duty to give his opinion, as he found a very mistaken notion as to the bearings of the question prevailed amongst the working classes:—

The bill called for unqualified condemnation from all classes. He was sure no one felt a greater desire to see the people educated than him; but this measure was not intended to advance, but to retard the advancement of the people. Nothing of good had come from the source from whence this measure emanated—(cheers); and, since the spirit of Toryism had been in the ascendant, the church had been unusually violent, and had been strongly desirous of securing the authority of a hierarchy which had never held any sympathy with the poor, which had always opposed the rights of the masses, and had been ever ready to taunt the people with the ignorance they had done nothing to remove. Every effort must be made to stop the inroads of this usurpation upon our civil rights and privileges—(Loud cheers). It was not difficult to trace the animus of the measure. They had found the people too well informed already to be the willing victims of misrule; and recent transactions had proved that they were too well educated now to be betrayed by spies and informers into acts of outrage and violence, in order that they might be cut down, and alarm spread amongst the timid at the growth of democracy. The people were crying out for bread, and then the Government prated about education: they began to feel themselves an oppressed class, and our legislators thought it high time to prescribe something for them. He doubted their sincerity: if they were sincere, why not take the tax off newspapers? why not send the schoolmaster amongst the agricultural districts? why not inquire into the revenues already intended for purposes of education, but which were thwarted from their original purposes, and subverting the interests, and saving the pockets, of those who could afford education themselves? One of the Tory papers had said there wanted something to make the people governable; that was it, the people began to feel and to resist ill usage, and now they must be dosed with government education. It is this meddling legislation which is doing much mischief; constantly interfering with matters not within the pale of legislation; one day meddling with trade, and consequently spoiling it, and another day meddling with that religion which lies between a man and his inter, and then devising plans of education which, if practicable, of any purpose of good, would never be available to so cable extent as the social arrangements of the people themselves. The Government would take every impediment out of the way. There was a deep-seated inquiry amongst the people for intelligence—a strong appetite for knowledge. The question is, not how are the people to be educated, that they have decided for themselves; but men who had been engaged in the work might greatly assist in guiding it aright. He believed the present bill was too bad to be amended, and he saw no plan that could be consistently adopted but that of rejecting it altogether. He had an equal dislike to Lord John Russell's amendments: and, though he feared that it would end in a juggle between the two measures, he hoped the indignant expression of public opinion which had arisen would prompt a speedy and healthy excitement in the cause of good education and popular rights.

**DISSIDENT BODIES IN LONDON AND THE AMENDED BILL.**—On Wednesday the committee of the Baptist Union met to consider the amended Factories Bill, and passed various resolutions denouncing it in toto. The second resolution runs thus:—

The fact, since its appearance by the proposed amendments, and as maintained by Sir James Graham himself, the principle of the Bill is not altered; and it still violates the rights of conscience by compelling education in the Christian religion under civil penalty; since it is not less conducive than before to the extension and consolidation of an ecclesiastical despotism; since it interferes no less with the rights of industry; and since it retains the system of taxation at the pleasure of the Privy Council, this committee are constrained to offer to the amended Bill an unmitigated opposition.

The provisional committee of the young men of London, after a spirited preamble—

That it is the birthright of every human being to think for himself; that man is amenable alone to conscience and to God for his religious sentiments; that whatever person or system attempts to legislate for the free-born soul, and coerce the faith of another, either directly or indirectly, perpetrates one of the most detestable of crimes, inasmuch as it robs man of his liberty and God of his authority; that in such a case submission to human authority is treason against Heaven.

Declare that, as the amended bill violates this principle, they pledge themselves to continue their opposition to the entire bill. The East London committee speak in the same strain. They declare their determination to accept no compromise, but "will rest satisfied with nothing short of its full and complete rejection," chiefly on the ground, that it assumes for the Government the right of interfering with the religious education of the people, and claims the power of making such education compulsory, &c. &c.

The South London committee, after specifying the objections to the amended bill, at length resolved—

That looking at the original bill, together with the proposed alterations, as proofs of what, while a State Church is maintained, the Government deems it must do in the matter of public education, this meeting is strengthened in the conviction that education, especially religious education, is out of the province of Government, and will be best promoted by being left in the hands of its avowed and long-tried friends.

Then agitation to the bill is to be continued with renewed energy. The resolution come to by the central committee will be found in our advertising columns. Dissenters have now taken their stand on real principle, &c. Sir J. Graham has succeeded in effecting an object which their best friends have long laboured in vain to secure.

**MANCHESTER AND THE AMENDED BILL.**—We are glad to learn from the *Manchester Times* that the dissenters of that town are displaying a right spirit with respect to Sir James Graham's hypocritical amendments in the educational clauses of the Factories bill. The committee representing the baptist congregations in the town have denounced the amended bill, and the general committee, appointed at the late great meeting at the Free Trade hall, will accept of nothing but the entire abandonment of it. Another meeting is to be held in the Free Trade hall, on Wednesday evening, at which an immense gathering is expected; and on the following day, a further meeting is to be held for discussing the propriety of more decided measures in opposing the fundamental principles on which the bill is based—a church establishment. To-morrow evening, Mr H. Vincent is to deliver a lecture on civil and religious liberty, with especial reference to this measure, at the Corn Exchange. We learn also from the following account in the *Manchester Times*, that Mr Vincent delivered a most eloquent address at the late meeting at the Free Trade hall. In referring to the lecture on Tuesday, it says:—

"Those who heard Mr Vincent's thrilling speech, at the late great meeting, will doubtless wish to listen to his powerful eloquence again; and those who have not heard him, we would recommend to avail themselves of this opportunity of doing so. It was well observed by the Rev. J. Bakewell, that 'a more sublime display of Christian oratory was never exhibited than in the late speech of Mr Henry Vincent.'" On that occasion he rose to address an audience of eight thousand people, under the greatest disadvantages—at a late hour of the evening, and with a host of prejudices arrayed against him—but truth was mighty, and the flood of eloquence which burst from his lips bore all before it, and, notwithstanding the lateness of the evening, the prejudices, and every other disadvantage, he succeeded in fixing the breathless attention of that vast assembly as though each individual had been riveted to his seat. It is a fact not generally known, that Mr Vincent is not only the advocate of political freedom, but also civil and religious liberty upon Christian principles, and is himself a member of the denomination of Independents. We hope, therefore, that our Christian friends and Sunday-school teachers in particular will come forth on this occasion, and give their influence to promote the advancement of this great object by attending Mr Henry Vincent's lecture."

### Literature.

**Sermons, Preached in the Ordinary Course of his Ministry, and chiefly at Manchester.** By the late R. S. M'ALL, LL.D. Jackson and Walford. 1843.

**Fifty Sermons, delivered by the Rev. R. Hall, M.A.—from Notes, taken at the time of their delivery.** By the Rev. T. GRINFIELD, M.A. Hamilton, Adams, and Co.

Two volumes, of singular interest, have just issued from the press, presenting memorials of two of our most celebrated preachers. One of them contains those sermons of Dr M'All, which were left in a state best fitted for publication. The other, discourses and sketches, by the late Robert Hall, taken in shorthand by the Rev. T. Grinfield, and once intended to form, with additions, a seventh volume to his works. We look on these posthumous publications with feelings akin to awe. It is as if the lips of their authors spoke again the lessons they lived to teach; and, literary considerations altogether apart, we cannot but feel an unusual solemnity in receiving from their lifeless hands legacies of truth, of which they never knew the value as they must know it now. Both of them have fulfilled the *non omnis moriar* of the heathen poet, and both, we regret to add, cultivated their literary sensibilities to such a degree, as that their posthumous fame can scarcely equal their living renown. We venture, with some diffidence, to regard them in connexion, but we first endeavour to characterise them as separate works.

On a former occasion we expressed our opinion of Dr M'All's works, considered as specimens of the dissenting pulpits. Not specimens, however, of its ordinary productions. As well might the grains of gold which the Nile rolls down upon its shores, be regarded as specimens of the ordinary soil of Egypt or Abyssinia. Were it not now too late, we should seize with some eagerness the opportunity of expressing our thanks to Dr Wardlaw, for his beautiful biography of a character, which, possessing many faults, developed excellencies of no ordinary kind; and of talents, which, to be duly appreciated, must be viewed in the light of the religion to which they were consecrated. The previous volumes exhibited the preacher abroad; the present volume shows him at home, and we are much mistaken if he shall be found to suffer from the nearer view. We are delighted to bear witness how rich and fervid was his eloquence, when, adventitious circumstances apart, he gathered fuel for his inward fire from the materials of vital piety alone. Far from feeling, like an imprisoned debtor, shut up till he has paid his demanded account, he delights to "expatiate"—we know no word which better describes him, "on the



life to come." Our admiration of the taste and powers of the departed is lost in a deeper admiration of his piety.

The subjects of the discourses here offered are, though the titles are our own—the following:—1. The Tendency of Temporal Interest to render the pursuit of Religion difficult. 2. Invitations to accept the Gospel. 3. Prayer. 4. Piety, the Christian's acceptable Sacrifice. 5. Faith, as associated with the Lord's Supper—an exquisitely beautiful discourse. 6. Public Worship. 7, 8. Spirituality of Mind; displaying great acquaintance with the secrets and powers of devotion. 11, 12. The Inexpediency of Unprofitable, and the Need of Caution in the use of Lawful Things; occasioned by a musical festival. 13. Religion in relation to Children. 14. Forgiveness of Sins. 15. The keeping of God's word. 16. Preached before the London Missionary Society, the Triumphant Issues of Christ's Atonement. We would gladly endeavour to represent some of these by an extract, but our limits forbid.

The volume put forth by Mr. Grinfield we have not leisure to describe so fully. Some of the sermons reported are wonderful specimens of pulpit oratory. Three we may especially mention as distinguished;—The Christian's preference of Heaven to Earthly Riches—The Saying worthy of all Acceptation—and The Divine Foundation. We scarcely know what to say of the introductory preface. It is a kind of breccia—an agglomerated mass of quotations, with more hero-worship than is quite manly; and a kind of Boswellianism which does nothing to elevate the great man whom it seeks so studiously to praise. Yet, with all the faults of editorship, we are truly glad the volume has appeared, and feel that every fragment is like diamond dust—far too precious to be lost.

The appearance, about the same time, of these volumes, naturally suggests a comparison between their respective authors. Each held a single place in his denomination. Yet neither of them was the man of a party, but the common property of the church at large. To a great extent, this was true of Dr M'All; to a still greater, of Robert Hall. Both were men of frank sincerity and earnest piety; with deep convictions of truth, and bending the force of their minds to give their convictions way. Both possessed conversational powers of a high order: Dr M'All being playful, lively, and energetic; Hall, scarcely, if at all, inferior to Johnson. Both had conspicuous faults; both were deeply conscious of them; and both lived to amend them. Hall reached the greater age, and had the advantage of a mellowed light; while his entire and child-like simplicity appears to us, in one so great, to be absolutely without parallel. Both had once speculated, but had outlived their speculation, and become, by that very process, the more strongly intrenched in truth. Both, possessing a standard of perfection which they felt they never attained, accomplished less than they ought, and left to posterity *torsoes* instead of complete figures. Both were strong reasoners and eloquent declaimers: M'All delighting in analytics, the suggestive, the discursive—Hall, in the ratiocinative, the comprehensive, the complete; M'All causing certain points of his subject to flame electrically—Hall lighting up the whole with a flood of radiance; M'All appealing strongly to the passions—Hall to the reason and moral convictions. Both produced surprising effects: M'All principally by the aid of vigorous imagination—Hall, though not deficient in that quality, by a wonderful power of grasping and developing great principles. Hall seemed sometimes to forget that he had an audience before him; whilst M'All felt his power as he descended to the living breast. In the Manchester preacher one or two mental faculties were conspicuously predominant; in him of Bristol, nothing was so remarkable as the extraordinary and harmonious combination of all. M'All was powerful in the climax of rhetoric; Hall transcendent in that of irresistible truth. M'All's course of thought was voluntary and selected; Hall seemed to feel his dictated by the moral necessities of his subject. The torrent of M'All amazed you as it rushed by; the clearness of Hall often led people to under-rate his depth. M'All's was the fine-toned instrument; Hall's was the masterly music which transforms the instrument. In style, the difference was great: M'All's being periodic and rhetorical—Hall's simple and complete. The one, like a painted window, covered its subject with felicitous hues; the other, like the clearest atmosphere, only developed the grandeur of the original conception. M'All's was like a landscape of Turner, showing great power and glorious richness; Hall's like one of Claude's, where we forget the artist in the reality of the scene. M'All resembled a richly inlaid cabinet; Hall an ornament of simple setting, but of incalculable price. M'All, in a word, was formed in one of nature's finest moulds; Hall in one which we cannot believe will be ever employed again.

If, in most respects, the late Robert Hall has the advantage in this comparison, none would be more ready to admit it, were he living, than the late Dr M'All himself. At all events, whatever its truth, we hope our readers will purchase both volumes, and judge for themselves.

## LIST OF PUBLICATIONS RECEIVED.

1. *Bennett on Hydrocephalus.*
2. *Outlines for the Pulpit.* By Dr A. THOMSON.
3. *Exercises on the Geography of Nations of the Old and New Testament.* By J. HAY.
4. *The Cold Water Cure tested.*
5. *Human Life.* A Sermon. By J. R. BALME.
6. *The London Mission in Jamaica Inexpedient and Unnecessary.* A Letter. By T. PEWRESE.
7. *The Monastic and Manufacturing Systems.* By ANGLO-CATHOLICUS.
8. *Vigilance and Steadfastness.* By GEORGE SCOTT.
9. *The Inquirer.* By A. WATCHMAN.
10. *The National Church a National Blessing.*
11. *Canada, Nova Scotia, &c.* By J. S. BUCKINGHAM.
12. *Influence of Aristocracies on the Revolutions of Nations.* By MACINTYRE.
13. *The Church of Christ independent of all Secular Authority.* By JOHN STOCK.
14. *Letters on Puritanism and Nonconformity.* By Sir JOHN BICKERTON WILLIAMS.
15. *Six Views of Infidelity.* By Dr FLETCHER.

## Advertisements.

## COLONIAL MISSIONARY SOCIETY.

**THE SEVENTH ANNUAL MEETING** of the COLONIAL MISSIONARY SOCIETY, will be held in FINSBURY CHAPEL, on FRIDAY EVENING, the 12th of MAY. Chair to be taken at Six o'clock precisely, by the Right Honourable Lord MORPETH.

ALGERNON WELLS, Secretary.

## CONGREGATIONAL UNION OF ENGLAND AND WALES.

**THE MEETING of the THIRTEENTH ANNUAL ASSEMBLY** will be held in CROSBY HALL, GREAT ST HELEN'S, BISHOPSGATE STREET, on TUESDAY MORNING, the 9th of MAY. Chair to be taken at nine o'clock precisely, by the Rev. JOHN REYNOLDS, of Ramsey. Brethren intending to be present are particularly requested to obtain tickets of admission at the Congregational Library, on Monday evening, where attendants will begin to deliver them from Five o'clock to Seven. Those gentlemen who cannot apply for tickets on the preceding evening, may be supplied in the Committee Room, at the Hall, or before the Chair is taken on Tuesday Morning.

ALGERNON WELLS, Secretary.

## LONDON MISSIONARY SOCIETY.

## SERVICES at the FORTY-NINTH GENERAL MEETING.

**MONDAY, MAY 8.—EVENING.**—ST BARNABAS CHURCH, King's square, Goswell street; the Rev. E. H. ASNEY, Vicar of St Almund's, Derby, will preach on behalf of the Society. Services to begin at Half-past Six o'clock.

**WEDNESDAY, MAY 10.—MORNING.**—SURREY CHAPEL.—Rev. ROBERT VAUGHAN, D.D., to preach. **EVENING.**—TARNHAGLE.—Rev. A. F. LACROIX, Missionary from Calcutta, to preach. The Morning Service to begin at Half-past Ten, and the Evening at Six o'clock.

**THURSDAY, MAY 11.—MORNING.**—The PUBLIC MEETING will be held at EXETER HALL, in the Strand. The Chair to be taken precisely at Ten o'clock, by the Right Hon. Sir GEORGE GREY, Bart, M.P. **EVENING.**—An adjourned Meeting will be held at FINSBURY CHAPEL, Finsbury Circus. The Chair to be taken at Six o'clock.

In accordance with arrangements announced by the Directors, the Missionary Communion will be celebrated on the Monday evening, instead of Friday, as heretofore.

**MONDAY, MAY 15.—EVENING.**—The Sacrament of the Lord's Supper will be administered at the following places of worship to those Members and Friends of the Society who are Stated Communicants, and who produce Tickets from their respective Ministers—viz.:

Ston Chapel .....	Rev. Dr Reed .....	to preside
Craven Chapel .....	Rev. Dr Leifchild .....	"
Falcon square Chapel .....	Rev. T. Adkins .....	"
Surrey Chapel .....	Rev. J. Parsons .....	"
Claremont Chapel .....	Rev. J. Reynolds .....	"
St Thomas square, Hackney .....	Rev. Thomas Stratton .....	"
Stockwell chapel .....	Rev. Richard Fletcher .....	"
Abney Chapel .....	Rev. John Alexander .....	"
Tottenham court rd Chapel .....	Rev. Dr Harris .....	"
Hanover Chapel, Peckham .....	Rev. W. B. Collyer, D.D. ....	"
Trevor Chapel, Chelsea .....	Rev. Dr Vaughan .....	"

Services to begin at Six o'clock.

(By order of the Directors)

ARTHUR TIDMAN, } Secretaries.

Mission house, Blomfield st, J. J. FREEMAN, }  
Finsbury, April 25, 1843. JOHN ARUNDEL, }

## SUNDAY SCHOOL UNION ANNUAL MEETING.

MEETING, at Exeter Hall, Strand, London, Thursday, May 4th, 1843. The Right Hon. Lord MORPETH in the Chair.

Moved by Rev. J. W. RICHARDSON; seconded by Rev. JOHN SMITH.

"That the report, extracts from which have now been read, be received, adopted, and printed, under the direction of the committee; and that the following be the officers and committee for the year ensuing, with power to fill up vacancies.

TREASURER.	
W. B. Gurney, Esq.	
SECRETARIES.	
Messrs W. F. Lloyd.	Messrs P. Jackson.
W. H. Watson.	R. Latter.
COMMITTEE.	
Messrs H. Althans.	Messrs G. W. Lewis.
D. Benham.	W. Gover.
W. Bugby.	W. Groser.
G. W. Burgess.	W. J. Morrish.
B. N. Collins.	R. Mullens.
F. Cuthbertson.	W. Nathan.
J. Davis.	J. Newman.
J. Mann.	R. L. Sturtevant.
J. Eke.	E. Stoneman.
T. Green.	E. Thomas.

together with the minute secretary and three representatives from each of the four London auxiliaries."

Moved by Rev. GEORGE SMITH; seconded by Rev. THOMAS ARCHER.

"That the teachers now present feel it to be their duty to record, on this occasion, their unabated attachment to the Sunday-school system, as calculated, under the divine blessing, to exert a most beneficial influence over the minds of the young;—they desire to acknowledge with gratitude the advantages which it has already yielded, while they confess that those advantages might have been greatly increased by a more devotional and faithful discharge of their duties;—and they trust that this consideration will excite them to greater diligence in the cultivation of their own minds and in the improvement of the schools in which they labour."

Moved by Rev. F. A. COX, D.D.; seconded by Rev. J. W. JENKYN, D.D.

"That this meeting cordially approves of the measures which have been adopted by the committee in presenting a petition to the House of Commons against the Bill for regulating the Employment of Children and Young Persons in Factories, and for the Education of Children in Factory Districts; in sending copies of the bill to the country unions for their examination, and in convening a special meeting of the members of the Union, and that the committee now appointed be instructed to watch the further progress of this measure, with especial reference to its influence on Sunday schools."

Moved by CHARLES HINDLEY, Esq., M.P.; seconded by Mr W. H. WATSON.

"That the cordial thanks of this meeting be presented to the Right Honourable Lord Morpeth, for presiding on the present occasion."

King's Head, Printing, May 4, 1843.

**FACTORIES EDUCATION BILL.**—In reply to many earnest inquiries as to the course to be pursued at this moment, the EXECUTIVE COMMITTEE do not think it needful to renew immediately and universally the act of Petitioning, especially as the variations proposed do not affect the objectionable principles of the original Bill. They would rather recommend that all Public Bodies which have expressed themselves should, without loss of time, again meet and record their opinions on the altered Bill in decided resolutions. These Resolutions should be inserted in the papers, sent to local members, and a petition founded on them forwarded to the House. The power of universal Petitioning had better be reserved for a possible and great emergency, of which prompt notice shall be taken.

ANDREW REED, D.D., Chairman.

## FACTORY BILL.

**AT a MEETING** of the MINISTERS connected with "THE UNION for the PROMOTION of RELIGION in the TOWNS of NEWCASTLE-UPON-TYNE and GATESHEAD," held in the Vestry of Brunswick place Chapel, on Monday, April 10th, 1843,

The Rev. CHARLES HAYDON, in the chair.

Upon the motion of the Rev. JAMES PRINGLE, seconded by the Rev. JOHN WARD,

It was resolved unanimously,

"That although we deem it improper, as a Union of Ministers, to interfere with any public measure which is merely political, yet, considering that those clauses in the Factory Bill, now before parliament, which relate to Education, are an invasion of the religious liberties of all Protestant religious communities, which are not connected with the Established Church, we resolve, as a body of ministers, to petition parliament that such clauses may not pass into a law.

"That William Ord, Esq., one of the members for the borough, be requested to present a petition to the House of Commons; and that a copy of the petition be forwarded to John H. Hinde, Esq., the other member for the town; and also to W. Hutt, Esq., M.P. for Gateshead, and that they be respectfully requested to support the same."

CHARLES HAYDON, Chairman.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in parliament assembled.

The humble petition of the undersigned, being ministers of the gospel, and members of the Union of Ministers of various denominations, for the promotion of Religion in the towns of Newcastle-upon-Tyne and Gateshead.

Sheweth,

That your petitioners, from the sacred office which they sustain, and the benevolent doctrines which they teach, and ever have been, the friends and promoters of the religious education of all classes of the people, in accordance with the principles of civil and religious freedom. And in the congregations and localities where they have officiated as ministers of the everlasting gospel, they have uniformly had the happiness to witness multitudes of the young receiving the blessings of education through their instrumentality and that of the people of their respective charges.

That while your petitioners anxiously desire the education of the people, and would hail with gratitude any measure for that purpose which should be in accordance with the great principles of civil and religious freedom, they feel themselves called upon to represent to your honourable House the astonishment and alarm with which they view certain clauses, relating to education, contained in a Bill now before your honourable House, entitled "A Bill for regulating the Employment of Children and Young Persons in Factories, and for the better Education of Children in Factory Districts."

That although your petitioners would not, as a Union of Ministers, interfere with any public measure which is merely political, yet, as it appears to your petitioners, that the proposed plan for educating the children of the poor, in factories, will seriously interfere with the schools which now exist amongst various denominations of Dissenters, and by placing the control of the schools, proposed to be established, exclusively in the hands of the clergy of the Establishment, will be practically an invasion of the religious liberties of all other Protestant religious communities, your petitioners do most earnestly pray your honourable House, that the Educational Clauses in the Bill now before your honourable House, may not pass into a Law.

And your petitioners will ever pray.

James Pringle, United Secession Church.  
Robert Banks, Baptist Minister.  
Alexander Reid, Independent Church.  
George Bell, United Secession Church.  
Nathan Bouse, Wesleyan Minister.  
Thomas Rowland, Wesleyan Minister.  
S. Stobbs, Primitive Methodist Minister.  
Richard Pengilly, Baptist Minister.  
Andrew Lynn, Methodist New Connexion.  
Robert Caldwell, Independent Church.  
George Steward, Wesleyan Minister.  
William Campbell, Independent Church.  
David Adam, Town Missionary.  
A. B. Douglas, Church of Scotland.  
Andrew Mackintosh, Wesleyan Minister.  
John Nelson, Methodist New Connexion.  
George Sample, Baptist Minister.  
David Cunningham Browning, United Secession Church.  
Charles Haydon, Wesleyan Minister.  
Henry Yates, Primitive Methodist Minister.  
James Cross, Relief Church.  
John Ward, Independent Church.  
Henry Hebron, Primitive Methodist Minister.

## WARM WEATHER.

**HALL and CO.,** Wellington street, Strand, London, sole Patentees of the PANNUS CORIUM, or LEATHER CLOTH BOOTS and SHOES. These articles have borne the test and received the approbation of all who have worn them. Such as are troubled with corns, bunions, gout, chilblains, or tenderness of feet from any other cause, will find them the softest and most comfortable ever invented; they never draw the feet or get hard, qualities which strongly recommend them for warm climates, where they are found easier and more durable than any other kind of shoes; they resemble the finest leather, and are cleaned with common blacking. The material sold by the yard in any quantity. Also the much-improved Patent India-Rubber Goggles are light, durable, and perfectly waterproof. Hall and Co.'s Portable Waterproof Dresses claim the attention of all who are exposed to the wet. Ladies' Cardinal Cloaks with hoods from 18s. Gentlemen's Dresses, comprising Cape, Overalls, and Hood, from 21s.; the whole can be carried with convenience in the pocket. H. and Co. invite attention to their ELASTIC BOOTS, which supersede lacing or buttoning, and are a decided support to the ankle.

Printed and Published at the Office, at No. 4, Crane Court, Fleet Street, near Fetter Lane, in the City of London, by JOHN HENRY DAVIS, of No. 78, York Road, Lambeth, in the county of Surrey, on MONDAY, 5th of MAY, 1843.